# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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### The Vale of Inniscarra.

From a Poem entitled "Home, by the Author of Emmanuel."

THERE is a valley fair to me,
A spot that I have loved to see,
A scene that ever dear must be;
The vale of Inniscarra.

For I have seen the mountains there,
Their wild romantic summits rear,
As if to shut from mortal care
The vale of Inniscarra.

And I have watch'd the river stray,
And, winding oft its course, delay,
As if delighting to survey
The vale of Inniscarra.

And oft, methought the morning sun
With more than wonted radiance shone,
As if it loved to smile upon
The vale of Inniscarra.

But when the moon rose o'er the hill;
When all was silent, save the rill;
Oh! then appear'd more lovely still
The vale of Inniscarra.

Sweet vale, where oft my childhood play'd;
Where oft my steps delighted stray'd—
Where many a green bower fancy made—
Sweet vale of Inniscarra.

Still memory paints thy pastor's dome,
Of true benevolence the home;
Though its loved inmates now must roam—
Far—far—from Inniscarra.

Though absence early friends divide,
And we have long been sever'd wide;
May that affection ne'er subside
We knew at Inniscarra.

When time has riven many a link,
And made us calmly feel and think
Upon the well-known river's brink,
Which flows through Inniscarra.

Where oft we met, if we should meet
In after years, it may be sweet
To muse on hours that pass'd so fleet—
So blest—at Inniscarra.

Reclined upon that verdant sod,
To trace the wond'rous hand of GOD,
In all the ways that we have trod
Since leaving Inniscarra:

To muse on happy days of yore,
On friends not lost, but gone before—
And these far sever'd ones no more
To meet at Inniscarra:

And, as the waters murmuring by
Recall the past to memory,
To view with glad, yet moisten'd eye,
The vale of Inniscarra.

Within its church, all ruin'd now,
No more is heard devotion's vow;
Another from the hill's dark brow
Looks down on Inniscarra.

But far more sacred—far more dear,
To me the ivied walls appear;
Nor can I e'er unmoved draw near
The church of Inniscarra.

There some dear friends are laid at rest,
No more by mortal care oppress'd;
And some, ere long, that I love best,
May sleep at Inniscarra.

There buried, too, this heart shall cease
To beat;—this body rest in peace;
This eye shall close—no more to trace
The vale of Inniscarra.

## THE CHURCHMAN.

### BISHOP ONDERDONK'S ADDRESS TO THE CONVENTION.

*Continued from page* 1169.

THIS is probably one of the chastest and best proportioned Gothic churches in the Diocese. I spoke before of the chancel of the church at Greene, as a good model for our churches. This, at Medina, is in some respects its superior. It consists of a platform running nearly across the church, and raised above the level of its aisles 3 or 4 steps. The communion table is against the centre of the wall in the rear of the platform; and in the front of the platform, on the extremity at the right of the altar, is the reading desk, and on that at the left, the pulpit; the three standing on the same level, and the desk and pulpit being exactly alike. The effect of this is the very proper one of presenting the altar as the chief place in the church, and the desk and pulpit as subsidiary to it—a plan every way preferable to the so common one of making the altar a mere appendage to the desk.

Another peculiarity in the construction of the church in Medina, in which, I believe, it and that at Geddes stand alone in our Diocese, is the surmounting of its spire with a cross. The conceding of the epithet *catholic* to the Church of Rome, as in any peculiar way appropriate to it, and regarding the sign of the cross as symbolizing its distinctive principles, I cannot but consider as serious errors, inconsistent with sound Protestantism. It is generally granted by Christians, in accordance with the teachings of nature, and the sanction of Holy Writ, that it is meet and right to have, in the construction of churches, a due regard to becoming ornament. Emblematic representations are frequently introduced into them. Why should one so full of deeply interesting meaning, and the very name of which is made in Holy Writ to represent the essence of the Christian's faith, and all that is well founded, holy, and true, in the Christian's hopes, be discarded? Why should it be given over to degrading association with heresy, corruption, and idolatry? Let it not be. Let the cross stand on every temple devoted to the true Christian worship of THE CRUCIFIED; as indicative of this its sacred purpose, and as symbolizing the holy faith in which that worship is conducted.

Wednesday, September 14, in the Presbyterian church, in the upper village of Lockport, Niagara county, for the parish of Grace Church, confirmed 4, and preached there again in the afternoon, and again at a later hour, in Christ Church, in the lower village.

Thursday, 15, consecrated St. Paul's Church, Lewiston, in the same county, and admitted Gershom P. Waldo to Deacons' Orders; and in the afternoon confirmed 12 in the same church.

Friday, 16, confirmed 37 in St. Paul's Church, Buffalo.

Saturday, 17, commenced a visitation of Chautauque county, by consecrating Trinity Church, Fredonia, and in the afternoon confirming 7 therein; and thence proceeded, in the same county, as follows:—

Sixteenth Sunday after Trinity, September 18, in St. Paul's Church, Mayville, confirmed 9, and administered the communion, and preached again in the afternoon. Understanding that there was in this parish an unfortunate paralytic, deprived almost totally of the power of both speech and motion, but in possession of his mental faculties, and piously desirous of receiving confirmation, I administered it to him, in his chamber, in the presence of a Presbyter and several members of the Church.

Monday, 19, for the parish of St. Luke's Church, Jamestown, preached, afternoon and evening, in the Congregational church, in that village.

Festival of St. Matthew the Apostle, Wednesday, September 21, in the court-house in Ellicottville, Cattaraugus county, for the parish of St. John's Church, admitted the Rev. Thomas Morris, Deacon, to Priests' Orders; and in the afternoon baptized 3 children, and confirmed 4 persons.

Thursday, 22, in the school-house at Olean, in the same county, for the parish of St. Stephen's Church, confirmed 2. In each of these two villages, a church is in the course of erection.

Seventeenth Sunday after Trinity, September 25, consecrated St. Thomas' Church, Bath, Steuben county; in the afternoon baptized 2 children, and confirmed 9 persons; and in the evening preached in St. Mark's Church, Hammonds Port, in the same county.

Monday, 26, in the Methodist chapel, Penn Yan, Yates county, for the parish of St. Mark's Church, baptized an adult, and confirmed 5.

Tuesday, 27, consecrated St. James' Church, Jefferson, Chemung county, and in the afternoon confirmed 2 in the same church.

Wednesday, 28, consecrated Trinity Church, Hector, Tompkins county, and administered the communion, and in the afternoon confirmed 3 in the same church.

Festival of St. Michael and All Angels, Thursday, September 29, consecrated Christ Church, Danby, in the same county, and administered the communion, and in the afternoon confirmed 11.

Friday, 30, consecrated St Mark's Church, Candor, Tioga county; in the afternoon confirmed 7 there, and in the evening confirmed 2 in the Presbyterian church, Owego in the same county, for the parish of St. Peter's Church. I also baptized a child in the latter parish.

Saturday, October 1, in Christ Church, Binghamton, Broome county, admitted Nathaniel Watkins to Deacons' Orders, and in the afternoon confirmed 8 in the same church.

Eighteenth Sunday after Trinity, October 2, confirmed 9, and administered the communion, in St. Luke's Church, Harpersville, in the same county, and preached there again in the afternoon.

It is also proper that I here record the ordination held this day in your presence, when the Rev. William Tatham, Missionary at Fairfield, Herkimer county, and Rev. Richard Cox, appointed by the Board of Missions to the station at Vicksburgh, Mississippi, Deacons, were admitted to Priests' Orders. I also regard it as a great privilege to be able to record the presence and assistance, on this occasion, of my right rev. brother, the Missionary Bishop for Missouri and Indiana.

On all the occasions of episcopal duty throughout the year, except two, the sermon was preached by myself.

The following is a summary of the episcopal duties above detailed.

Ordained 24 Deacons; one for the Bishop of another Diocese.

Ordained 17 Priests.

Instituted 7 rectors.

Confirmed 1348 persons on 109 occasions.

Laid the corner-stones of 6 churches.

Consecrated 23 churches.*

Changes in the Diocese, others than those already mentioned, are to be noticed as follows:—

The Rev. Edward Andrews has relinquished the rectorship of St. Andrew's Church, New Berlin, Chenango county, and accepted that of Christ Church, Binghamton, Broome county, the latter having been resigned by the Rev. Richard C. Shimeall.

The Rev. Liberty A. Barrows has relinquished the charge of the church at Norwich, Chenango county, that having become a separate missionary station, in which the Rev. Johnson A. Brayton, Deacon, officiates, having transferred his services from Black Rock and Lancaster, Erie county. Mr. Barrows now gives the one half of his time to St. Thomas' Church, Hamilton, Madison county.

The Rev. Seth W. Beardsley has relinquished the missionary station at Onondaga, Onondaga county, and is now officiating in that at Moravia, Cayuga county.

The Rev. Alva Bennett, is the Principal of the High School at Geneseo, Livingston county.

The Rev. George Bridgeman has ceased to supply Salem Church, Brockport, Monroe county.

The Rev. Nathaniel F. Bruce, M. D., has become a resident of Rochester, having been instructed by me to extend his ministerial services to neighboring places.

The Rev. Robert Campbell has resigned the missionary station at Seneca Falls, Seneca county.

The Rev. James D. Carder has added to his duties as rector of St. John's Church, Fort Hamilton, King's county, the very faithful and efficient discharge of those of local secretary of the Domestic Committee of the Board of Missions.

The connection heretofore subsisting between Trinity Church, New Rochelle, and St. Paul's Church, Eastchester, Westchester county, having been dissolved, the Rev. Lawson Carter confines himself to the duties of the rectorship of the former, that of the latter being filled by the Rev. John Grigg, who has removed from the charge of St. Paul's Church, Syracuse, Onondaga county.

The Rev. Thomas Clark was compelled by ill health to resign the missionary station at Elmira, Chemung county. After, however, the necessary suspension of his valuable public functions for several months, I am truly glad to say that he has, by GOD'S blessing, been enabled to resume them at the missionary station of Holland Patent and Oriskany, Oneida county, which, for the same distressing cause, had lost the very useful services of the Rev. George Fiske. Mr. Clark has been succeeded at Elmira by the Rev. Richard Smith, who has resigned the missionary station at Hector, Tompkins county.

The Rev. James W. Cooke, having removed, by letter of dismission, from the Diocese of Rhode Island, has become the assistant minister of St. George's Church, in this city.

The Rev. William Creighton, D. D., who, for nearly twenty years, fulfilled the duties of rector of St. Mark's Church in this city, with exemplary credit to himself, and usefulness to his people, and enjoying the well merited affection and confidence of the many brethren in the ministry with whom he was so long in constant intercourse, has resigned that station, and removed to Westchester county, in which the benefit of his valuable pastoral labors is enjoyed by Zion Church, Greenburgh, and the newly-organized Christ Church, Tarrytown, of both which he is the rector; the rectorship of Zion Church, heretofore held, in connection with that of St. Paul's, Sing Sing, by the Rev. Edward N. Mead, having been resigned by him.

The Rev. Francis H. Cuming has resigned the rectorship of a parish, once, and for a short time, existing in this city, by the name of Emmanuel Church,* and his office as Secretary, Agent, and Editor, of the General Protestant Episcopal Sunday School Union, and has accepted the charge of Calvary Church, also in this city.

The Rev. Joseph L. Darrow has removed, by letter of dismission, to the Diocese of Illinois.

The Rev. Solomon Davis has been appointed the missionary of the Board of Missions to the Indians at Duck Creek, near Green Bay; to which place the Oneidas formerly composing the congregation of St. Peter's Church, Oneida Castle, Oneida county, have emigrated—the said congregation being thus entirely dissolved.

The Rev. Palmer Dyer, having removed, by letter of dismission, from Illinois, is performing the duties of the missionary station at Granville, Washington county, which has been resigned by the Rev. Reuben Hubbard, who is residing at Fort Edward, in the same county; and is also very successfully employed in building up the newly incorporated parish of St. Paul's Church, Whitehall.

The Rev. Ezekiel G. Gear has resigned the rectorship of St. John's Church, Ithaca, Tompkins county, and removed, by letter of dismission, to the Diocese of Illinois.

The Rev. Henry Gregory has relinquished his long, faithful, and useful duties, as missionary at Homer, Cortland county, and gone in the employ of the Board of Missions to Lake Winnebago, Wisconsin. He is succeeded at Homer by the Rev. Charles Jones.

The Rev. Benjamin Hale, D. D., has removed, by letter of dismission, from the Diocese of New Hampshire, and accepted the presidency of Geneva College; which office had been resigned by the Rev. Richard S. Mason, D. D., who has canonically removed to the Diocese of Delaware, having charge, as President thereof, of the College at Newark, in that State.

The Rev. Joshua L. Harrison, Deacon, has removed, by letter of dismission, to the Diocese of Ohio; and the Rev. William H. Hart, to that of Virginia; Mr. Hart being succeeded, as rector of St. Andrew's Church, Walden, Orange county, by the Rev. Robert Shaw, who has canonically removed from the Diocese of North Carolina.

The Rev. Frederick W. Hatch, having removed, by letter of dismission, from the Diocese of Maryland, is the rector of St. Paul's Church, Poughkeepsie, Dutchess county.

The Rev. Nathaniel Huse has resigned the rectorship of St. Paul's Church, Paris, Oneida county, and accepted that of St. Peter's Church, Westfield, Chautauque county.

The Rev. Henry R. Judah has resigned the rectorship of St. John's Church, Troy.

The Rev. James Keeler, having removed, with a letter of dismission, from the Diocese of Connecticut, has become the missionary at Harpersville, Broome county; and the Rev. Ezra B. Kellogg, from the same Diocese, is a missionary in this city, in charge of the Third Missionary Station.

The Rev. Charles Luck has resigned the charge of St. Philip's Church, Philipstown, Putnam county, where, as before observed, he is succeeded by the Rev. Mr. Storrs.

The Rev. Samuel M'Burney has resigned the missionary station at Lewiston, Niagara county, where he is succeeded by the Rev. Rufus Murray; he having resigned the station at Mayville, Chautauque county. Mr. M'Burney has removed to the Diocese of Massachusetts.

The Rev. Archibald T. K. McCallum, Deacon, has returned to this Diocese, by letter of dismission, from that of Maryland.

The Rev. John F. Messenger has relinquished the missionary station at Walton, Delaware county, and the Rev. Timothy Minor that at Moravia, Cayuga county, the latter having removed to that at West Charlton, Saratoga county, and Port Jackson, Montgomery county.

The venerable Daniel Nash, for nearly forty years a faithful missionary in the counties of Otsego and Chenango, was, about four months since, taken to his rest. He received Deacons' Orders from the first bishop of this Diocese, and went immediately to the extensive field of labor in which, with a perseverance and fidelity, wherein he set to his younger brethren a most worthy example, he continued to the last. The face of the country, the state of society, the congregations which he served, all underwent great changes; but still the good man was there, faithful to his post, true to his obligations, and eminently useful in his labors. The young loved him, the mature confided in him, the aged sought in his counsels and example right guidance in the short remainder of their pilgrimage. Parish after parish was built up on foundations laid by him. Younger brethren came in to relieve him of their more immediate charge; but still the good old man was there, laboring to the last among them; and long after physical debility forbad very frequent public ministrations, he would go from house to house, gathering the inmates around the domestic altar; giving great heed to that important branch of pastoral duty which he always loved, and in which he was eminently successful, *catechizing the children;* and having some word of warning, encouragement, reproof, consolation, or edification, for each, as each had need. It was so ordered, in the course of Providence, that I was, soon after his decease, in the district of country which had so long been the scene of his faithful labors; and truly gratified was I to witness that best of testimonies to the virtues of the man, the Christian, and the pastor, which was found in the full hearts and tender and reverential expressions of the multitudes who, to use the affectionate epithet with which, for years, they had delighted to know him, had been bereft of *good old father Nash.*

The Rev. Beardsley Northrop has relinquished the charge of Trinity Church, Fayetteville, Onondaga county, and is residing near Lockport, Niagara county.

The Rev. Henry Payne, Deacon, has removed to the Diocese of Ohio.

The Rev. Marcus A. Perry has removed to New Hartford, Oneida county, where he has charge of a seminary of learning.

The Rev. Hewlett R. Peters has removed into this Diocese, by a letter of dismission, from that of New Jersey, and has been, for some months, officiating, under a temporary arrangement, in the parish of Trinity Church, in this city.

The Rev. Jesse Pound has become the rector of Christ Church, Manlius, Onondaga county.

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From the new work entitled "Protestant Jesuitism."

### TEMPERANCE SOCIETY—THE PLEDGE.

THERE is a grand, radical, and thoroughly pervading principle of this society, which, in our judgment, is more at fault than any other; and without which, we confess, the society in its present form could not exist. We mean the principle of the pledge. And we consider that the mode by which it is generally obtained is as exceptionable as the principle.

We maintain that the tendency of the principle is radically and practically destructive of that personal virtue, of self-reliance, and self-respect, which is most important to be cherished, protected, and invigorated in the social state. GOD'S providence and Christianity are evidently designed and calculated to make man strong in personal virtue—first, in the virtue of trusting in Him that made him; next, in withdrawing trust from man, and mustering and cultivating the energies of self-reliance in relation to fellow-beings. There are certain social relations of dependence which cannot be avoided, and of which we are compelled to avail ourselves in the minority of our earthly existence, and in trying circumstances of late periods. Even these species and degrees of dependence are an evil in themselves considered; and it is always made an effort, and regarded as a useful art in the economy of life, to relieve them, as far as possible, by preparing the subjects for independence.

There is a false and morbid intimacy and mutual dependence cultivated by certain religionists, which has probably led to this no less morbid and enervating reliance of the temperance pledge. Admit that all men are not strong enough to be put upon their own virtue in regard to temperance in eating and drinking, under the ordinary restraints of society and motives of self-love, with all the light of truth and obligations of conscience bearing upon them, shall we undermine one of the strongest safeguards of general society, by introducing an artificial and unnatural relation, not only to protect and foster a defect and vice in these few, but to implant and nurture the same defect in the many? He who subscribes to the temperance pledge confesses his own weakness, and libels his species. The confession, being public, reacts—first, in a sense of shame and mortification; next, in self-distrust; till the unhappy subject finds his self-reliance giving way, and the keeping of his conscience, the use of his judgment, and his personal virtue in regard to this matter, all passed over by covenant into the hands of others. He is no longer a man in this particular that can respect himself, or be respected, except in that society which is attempting by force to make that appear a virtue which is a vice; and even then, to a great extent, it is a satisfaction which arises from the principle that misery loves company;—and, being committed to a bad cause, they resolve to make the best of it.

And not only is there this undermining of public and private virtue by the temperance pledge, but generally it fails to answer the purpose intended on those for whose benefit it has been introduced. There are very few instances where those who cannot be saved without it can be saved with it. There is reason to believe that the number is too small to merit a consideration to be contrasted with the evils of the pledge.

But again, the mode most generally in use to obtain the pledge is in a manifold sense deceptive and injurious. The great majority are forced reluctantly into it by ingenious contrivances in the arrangement of circumstances, and by the influence of authority. The consequence must necessarily be a secret disgust and disrespect, and no less ingenious contrivances on the part of those who have been thus caught, to evade the obligations of their engagement. Here is immorality downright—unqualified; and immorality on an extensive scale, occasioned, caused, we may say, by this attempt at public reformation! If the statistics of injury done to public morals by this single cause could be made out, and laid before the public eye, we believe they would present a frightful picture.

And yet, again, the results of this imposition are greedily seized and trumpeted round the land, as the glorious victories of the temperance reformation; and thus the influence of one deception begets another, and another, and yet another, till the public are overwhelmed with a false show. It is possible, and not improbable—there is much reason to believe—that this much ado has actually diminished the quantity of ardent spirits used in the land; but it is no less true that this diminution is owing principally to the abstinence of those who in most cases would have used it with impunity. This is enough to account for the difference, while secret drinking has been increased beyond estimation, and that practice is the most dangerous of all. Ten men will be lost who drink secretly, while nine of them would probably go safely through the ordeal, if public opinion allowed them to drink ardent spirits openly, at their own discretion, as in former years, under the usual restraints of society; so that the diminution of the quantity of ardent spirits actually used in the wide community, is so far from determining a corresponding decrease of intemperance in existing circumstances, that drunkenness may have actually increased in proportion to the decrease of the quantity of intoxicating drinks in the country.

The following notice, however, which has just fallen under the author's eye, in the New York Journal of Commerce, of August 15th, 1836, would seem to show that he has allowed too much for the actual diminution of ardent spirits; or, at least, that the manufacture and trade are reviving in despite of the Temperance Society efforts. And it is not surprising:—"WHISKEY DISTILLERIES.—The number of these establishments has a good deal increased in this city and neighborhood within a few years past, stimulated by the high profits of the business. In New York, Brooklyn, Williamsburg, and Jersey City, are 15 distilleries, at which are consumed not less than 10,000 bushels of corn and rye daily—or 3,000,000 annually."

But we will not presume that drunkenness has increased; suppose only that it has not abated, which is the common prevalent opinion even among many of the temperance reformers. What, then, is the benefit acquired by the public? Obviously nothing, while all the other disadvantages to society, above enumerated and described, with others which might still be named, have been entailed upon us. The entire failure in this main point, and these unhappy results in so many other directions, are fairly attributable to the unsound principles, false theories, and unwarrantable measures which have characterized the temperance reformation.

What, then, is to be done? Abandon the temperance reformation. The wheels of such a machine are not so easily stopped. The design—and so far as the public generally, who have fallen in with it, are concerned, the effort—has been to reform. No doubt the community has been moved to this work by heat and overstrained endeavor; by extravagant statements; by unsound and fallacious arguments; by various methods not to be approved by a sober mind. But attention has been excited, and public virtue called into action, on an important subject; and as much as we have reason to lament the course that has been pursued by the leaders in this cause, and the disastrous influences that have been cast abroad upon the community, there is yet sobriety and sound judgment enough in the public mind to correct these errors, to place the temperance cause upon a safe and sure footing, to carry on a reformation that shall be salutary, and, in the end, answer all the purposes that are to be desired. Much light as well as much darkness has been thrown around this subject by the discussions with which the press and other modes have so abundantly teemed; and the darkness itself has served the purposes of light, inasmuch as it has placed truth and error in an impressive contrast. The greater the extravagances, the more glaring has their character, as such, been revealed. These have been pushed so far as to have worried the public into the desire of relief. Thousands who have felt the chains, but who have not dared to make an effort to shake them off, are waiting with impatience for a period of emancipation. Well-wishers to the public in regard to the acknowledged evil of intemperance, and ready to support any hopeful projects of reformation, they have been forced, by circumstances contrived for them, unawares and reluctantly, into extreme, violent, and hurtful measures—which reflection has compelled them to disapprove, but from which they have not yet seen a way of being redeemed. Thousands of suffering, not to say dying invalids—wasting away and descending to the grave under the absurd and tyrannical dogmas of the abstinent system—forbidden the necessary sustenance of nature by principles which they themselves have hastily espoused, and by a declared public voice acting upon them from all directions—are waiting to be saved from the doom which seems to impend over them, if, peradventure, this reformation can be reformed, and a salutary direction given to it. The public voice declared in favor of this cruel system is now only a public feeling suppressed. It prevails only because of silence. Common sense is getting the better of imposture—is triumphing over fanaticism—and requires only the opportunity of being uttered to have sway.

This severe and painful ordeal will have its uses in a genuine temperance reformation. There is no fear that ardent spirits will come again into credit, or into common use, as formerly. That cannot be. But we do not hesitate to declare decidedly against the use of the abstinent pledge. There is no point of view in which we can see it to be hopeful of good, whether we consult theory or observation; whereas the sanction which it gives to impertinence, its inquisitorial tendencies, the direct and effectual blow which it strikes at personal virtue and the strength of individual character, its complete prostration of conscience and judgment as a private right, the disastrous consequences that have already resulted, and, above all, the door which it opens to the usurpations and despotism of a Jesuitical power, to be wielded *ex cathedrâ*—are grave and insurmountable objections to a practice so humiliating, and which has been forced upon the public by such unwarrantable expedients.

The only legitimate ground of any reformation whatever, in morals or religion, is:—Give us light—install and leave conscience in its own rightful place—put men on a sense of character and the motives of self-love—and let them be free.

We desire specifically, when speaking of the injurious and destructive effects of the abstinent system on health and life, not to be understood as having any exclusive or particular reference to the prohibition of wine, &c., in all and whatever cases; but to a pestilent and infectious philosophy which has been set up in and over the community, in connexion with that doctrine; which pervades all the habits of the physical care and culture of our animal natures; which forbids the use of flesh, and attempts to reduce the diet of a hitherto well-fed people to perpetual fasting; which holds the wide community spell-bound under its power, as if they dared not even breathe the vital air which GOD sends over the land without leave of this other deity; and which, with all the terrors of authority, and with the iron hand of a despotic and murderous empiricism, haunts the footsteps of weak and declining health, and forbids all nourishment—guards the sick-bed of the languishing patient, and frowns away the approach of all kindness that would minister to the real wants of the case—and exults, with demoniac laughter, over the anguished face of the dying, that has at last become its victim. And, by the reign of this philosophy, death hath a continual feast.

There is a curious, instructive, and practical feature of morals developed in the history and progress of the abstinent theory. We mean its effects on the temper—on the affections—to render the mind uncheerful, morose, unkind, and intolerant; and this is perfectly philosophical—the cause is apparent. Disappoint the stomach of its natural demands, and it will make any man churlish. There is an everlasting gnawing there which makes him unhappy; which provokes him to look with an envy bordering on ill-will on all those who are not interdicted like himself, and who are satisfying the cravings of nature before his eyes. Misery loves company. Unhappy himself, he cannot endure that others should be happy. His uneasiness impels him to overstep the bounds of common civility, and he cannot allow his neighbor to eat a beefsteak, or drink a glass of wine, without inflicting upon him a lecture that shall take away the agreeable gust thereof. It is true he will have the pretence of a benevolent aim; but the secret impulse lies in the envious cravings of his own stomach, though he may not be aware of it. His habitual self-inflicted penances have imparted to his mind the green distemper; and if, peradventure, he has not the courage to be rude, he can indulge in slander, and insinuate, more or less publicly, that his neighbor is on the high road to intemperance. The thoroughly intolerant spirit of the abstinents, and their morose and ill-natured manner, can hardly be accounted for on any other principle. Not allowing themselves meat and drink enough to be cheerful, they are envious at the cheerfulness of those who believe that "every creature of God is good, if received with thankfulness," and who are comforted by it. We have actually known persons, whose tempers were naturally amiable, become misanthropes in the abstinent career; whose society, while pining away in the last stages of starvation, was quite unendurable, and who seemed to be dying in a scolding-fit.

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* In this and preceding years, the consecration of Churches has afforded me most gratifying proof of the great good effected by the generous and judicious liberality of the venerable corporation of Trinity Church in this city. It is generous because of the readiness of that body to contribute liberally, at all times, of its available funds, to the aid of poorer parishes in the erection of churches. It is judicious, because of the *mode* of contribution, whereby the amounts voted are payable only on condition of their placing the church entirely out of debt, a result to be secured by the parishes concerned. This encourages to exertion, and thus to the best interests of the parish.

In this, as in every other department of the operations of that corporation, it does nothing but good—and that the most invaluable good—to the community. Its benign influence is thus felt in the best interests of society and the commonwealth. It is seen in the extensive promotion of the cause of CHRIST in this world, and will be continued during the eternity of that blessedness which the religion thus served secures to its good and faithful followers. So efficient an agent of so much good cannot, let me confidently hope, do otherwise than, whenever they may be wanted, find in a Christian community fast and faithful friends.

*The utter failure of this enterprise, and that of St. Augustine's Church, call me, however pained at such reminiscences, to caution my brethren in this city and elsewhere not to be too hasty in giving to incipient measures for raising congregations the formality of legal incorporations. The Church of the Nativity in this city, I had feared was in similar danger; but have since had reason to hope that it will be sustained. In my recent visitation, also, I found no churches at Stafford and Darien, Genesee county, and Newstead, Erie county, in each of which places religious corporations had very recently been formed. It operates unfavorably to have such ephemeral parishes formally received into our Convention. Ability to sustain a parish should be reasonably anticipated, before well meant zeal secures its organization.

# THE CHURCHMAN.

SATURDAY, NOVEMBER 5, 1836.

TERMS,

*Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.*

PROTESTANT JESUITISM. By a Protestant. "*The priest of superstition rides an ass; the priest of fanaticism a tiger.*"—*Spiritual Despotism.* New York: Harper & Brothers, Cliff-street. 1836.

It is now about three months since the Temperance Society held what was termed a "National Convention" at Saratoga, in this State. The proceedings of the meeting, the resolutions which were passed, and the speeches which were made, were published in the organ of that Society of Albany. We read the whole with great attention, and the impression left on our mind was, that the proceedings and results of that meeting formed a grave and fearful lesson, which ought to be spread out before the public, and, if possible, indelibly engraven on their minds. We do not believe that the annals of history afford an instance in which the common sense of the people was so grossly insulted, or their religious rights and liberty so impudently scorned, as in the said "National Convention" at Saratoga. The most imperious decrees of the darkest councils of the dark ages were reason and liberty itself compared with the "resolutions" then authoritatively issued by this Society. These councils were composed of responsible men—men holding high stations in the Church, and who fairly represented the sentiments of the Church—men who were convened by competent authority, and who were governed by laws or canons well defined and long approved and established, and they assembled for the purpose of giving their decisions as to the sense of Scripture on controverted points, and were bound to give their decisions in conformity to Scripture and the decisions of previous councils. The Convention at Saratoga, on the other hand, presented the spectacle of a body of men convened by no authority, responsible to no other law than the law of the land, governed by no other rules than those of their own making, and consisting of individuals who had not a shadow of right to the exercise of authority, and whose several opinions were of no more weight than the opinions of any other individuals of equal talents and character; the great majority of them, men whose opinions, individually expressed, would have fallen on the community at large—if indeed they had weight enough to fall at all—with no more effect than feathers on the ocean. And yet this Society—self-constituted, irresponsible, with no other law than its own will, consisting in great part of fanatical clergymen and equally fanatical physicians warmly debated and gravely passed a body of RESOLUTIONS, under the prevailing impression that they were thereby to fix and establish the moral and religious principles and control the moral conduct of the public! By one of the members this purpose was distinctly avowed, and the avowal is the more important as it was a natural and unpremeditated expression of sentiment: "This Convention," said one of the debaters, "has met to ESTABLISH PRINCIPLES, and I wish to go home with these principles in my hand, and go to work with them among my people!"* Here the truth came out; the natural working, the *real*, though in many, we believe, the unconscious, object of the members of that Convention was unguardedly revealed. They had met to ESTABLISH PRINCIPLES by which to regulate the moral belief and the moral conduct of the community. And the whole Convention appear to have acted under the impression that such was the object of their meeting. True, some had the modesty to confess that their laws were not to be irrevocably binding, like the laws of the Medes and Persians; but even these most hotly debated the "resolutions," as if they felt that the fate of the world, that the eternal destinies of men were involved in their passage; while others suffered not a moment's interruption to the blissful persuasion that they were bringing new light to bear upon the world, that they were laying down new principles which the public, after due course of training, would be most surely brought to adopt. And this self-constituted Society, in the fulness of its self-sufficiency, in utter defiance of revealed law, and in the avowed contempt of all former precedents, first passed resolutions which were at war with the word of God, at war with common sense, at war with the past experience and collected wisdom of civilized man, and then boldly proceeded to bind these decisions on the public, by the declaration, that all who differed from them in opinion were incompetent to judge of the matter at issue! Nay, still further, to show the inquisitorial and tyrannical spirit which governed that assembly, some of the dissidents from their decrees, in their own body, found themselves degraded to the humiliating task, in order to gain a respectful attention for their arguments, of coming before the world with a statement of their private habits of life, and justifying themselves in the eyes of the Convention from the charge of what, by the standard of the majority, would have been the disgrace and guilt of intoxication! We repeat the assertion, and we challenge the proof of contradiction, that the annals of history do not contain the record of so flagrant and so impudent an attempt at spiritual supremacy as the proceedings of the Temperance Society at Saratoga.

Under these impressions, we laid by the Temperance Intelligencer which contained the proceedings of the "National Convention," intending at our leisure to comment upon them largely, and insert extracts from them in our journal. For several reasons, however, we felt in no haste to perform this ungracious task. In the first place, we knew that some, and we had reason to believe that all of its more intelligent friends were thoroughly disgusted with the proceedings of the majority, and would never again, on a public occasion, be found in the Society's ranks; and that the Society would consequently fall entirely into the hands of the fanatics whose dictation, when deprived of the talent and countenance of those who had given the Society whatever respectability it possessed, would never be submitted to by the people. It was apparent, therefore, that the influence which had once made the Society worthy of opposition was gone, that the Society itself, though it might for awhile,

> "Like a wounded snake, drag its slow length along,"

was yet virtually extinct, and we felt no ambition to pronounce its funeral oration. In the next place, we thought that what we had to say would be more calmly received when the excitement of the occasion had passed over, and these reasons, in the midst of other and pressing avocations, induced us to defer our intended notice of the proceedings at Saratoga, which we were desirous not to censure or oppose—of this we believed there was no longer need—but rather to preserve, as the record of some most curious phenomena and developments of the public mind. In this state of feeling, we were agreeably surprised by the work on "Protestant Jesuitism," the sheets of which, while the work was in press, were placed in our hands for perusal. Here we found all that we desired done to our hands: all the views which we had from time to time expressed of the Popish character of the proceedings of this Society, of its principles and policy being a re-enactment of the scenes of the dark ages, were here brought out with a depth of discernment, a thoroughness of sweep, a tact, comprehensiveness, and precision vastly above our reach, and which we had never dared to hope would be enlisted or manifested in so good a cause.

The "Protestant Jesuitism" is the work of a man who has made human nature his study, and who most thoroughly understands the age: and he exposes the faults of his age with such power and truth, and at the same time with such imperturbable good humor, that he may well be styled—the more so as he chooses to keep his real name secret—the modern Democritus. The conception of his work is admirable for its comprehensiveness and precision: for its comprehensiveness, because it covers the whole ground, and aims to demolish the whole *genus* of those large voluntary associations which now enthral the greater part of the Protestant world; for its precision, because those general resemblances between the conduct of these associations and Popery, which have been long floating in the minds of hundreds, are compressed in the most accurate and definite form. It is no longer Popery in the mass, no longer the vague spirit of inquisition and tyranny, but it is Popery in its most odious and definite form; it is the spirit of inquisition and tyranny, in the concentration of its essence, as exemplified in the Society of Jesuits, which not the few only of philosophical minds, but every man in the community, may now see to be the ruling spirit, the essential characteristic, and the necessary tendency of voluntary and irresponsible associations for the reformation of morals or the diffusion of religion.

The work opens with a brief sketch of the rise and progress of the Society of Jesuits, and an analysis of the motives of its founders and members, and of the process by which they were gradually transformed, from honest but sanguine men, actuated by a praiseworthy spirit, and aiming at a laudable object, into monsters of tyranny and deceit. The elements of Jesuitism are thus shown to be inherent in human nature.

The character of Jesuitism is not to be determined by a history of its origin under this particular name, except as it is viewed in connexion with its tendencies and natural developments. Nor shall we arrive at a just apprehension of it as a genius or spirit, if we imagine that it has been confined to the operations of that particular school or society which has been the accidental occasion of the name. It is a spirit confined to no age, or country, or religion. Wherever the priesthood of any religion, Christian or Pagan, have taken advantage of their spiritual influence to serve themselves instead of the public—to gratify ambition, and to obtain power for unworthy ends—there has been developed the proper spirit of Jesuitism. It is not a spirit peculiar to those men who have used the priesthood of Christianity for bad ends. It has prevailed more, committed more shocking enormities, and on a scale infinitely more vast, under the forms of pagan religions than of Christianity. It is a genius as universal as the religious propensities of man, and the depravities of human nature. We say religious *propensities*—for that term expresses the proneness of man to religious belief. It is a natural and powerful principle—and, unless enlightened, controlled, and chastened by Christianity, its tendencies are always toward extravagance; and the greater the extravagance, the higher and more intense the gratification. Hence the corrupt and ambitious priests of all religions have not only found it easy to impose their fictitious dogmas by nourishing these propensities, but they have found their account in it.

Hence, too, we see that the Jesuitism of the Romish Church is only an accidental form, in which this spirit or genius has been developed. It was a refinement—the highest consummation of the system. There is no evidence that such results ever entered the mind of Ignatius Loyola. On the contrary, there appears to have been a sincerity, not to say uncorruptness in his purposes, so far as such a character can belong to fanaticism. And although it is doubtless true that fanaticism always tends to corrupt *the* mind, yet its first corruptions may be based on purity of intention. Loyola was a genius—a great man, as is sufficiently proved by the conception and organization of his great scheme. Could his genius have presided over his work after his demise and onward, balanced by what may charitably be supposed to have been his virtue; or could it have been so ordered that all the members of that society should be like Francis Xavier, it is probable, not only that the bad principles and malpractices which belong to the history of that institution would have been wanting, but that it would have achieved wonders of good to mankind. But neither was human nature, nor the age good enough to render the existence of such a society safe; and however it may be probable that the present age would impose restraints on the tendencies of such an institution to aberrations from its proper design, yet it may be, and most likely is, equally true, that human nature is no more to be intrusted with such irresponsible powers in a secret society now than then, or in a great religious association enjoying public confidence, but having its counsels in its own keeping.

It is a remarkable fact, that the present history of our country presents the spectacle of religious and reforming associations as nearly conformed, in their principles and plan of their organization and in their object, to Ignatius Loyola's great scheme, as the time and circumstances will permit. And what is more, they have already begun to develop symptoms of a tendency to similar results. Even yet more: Loyola and his successors were compelled to vow submission to the Pope, and in this way a check and control were held over them; whereas these societies of our own time and country acknowledge no supervision. The Pope is held accountable to the public—at least he is virtually accountable for all that act under his authority; and he actually dissolved this society when the public could no longer endure it. But what power shall dissolve an *independent* association, when it shall have attained an irresistible supremacy?

Having thus shown that the seeds of Jesuitism were to be found in the irresponsible powers of every voluntary association, the managers of which know no law but their own will, the author selects the Temperance Society as an illustration of the rapidity with which these Upas seeds may grow into trees of their own kind, shedding a moral pestilence around them.

It is pertinent to pause in this stage of our discussion, and observe synthetically and analytically the parts and composition of this class of our reforming societies. As a matter of history they have originated, in the majority of instances, independent of any general movement or consent of the public. The plans have been concocted by a few heads, and, with equal truth, ever afterward managed by a few. Like the school of Ignatius Loyola, if they have not vowed unconditional submission to a general-in-chief, the same principle has been virtually recognised and practised upon, by the admission of a select number of chiefs, who have taken the lead, and assumed a general, and, to a great extent, irresponsible control. In all such organizations one uniform result is very sure to be accomplished, viz., that the unexpected possession of power and influence, on an extended scale, over the public mind, gradually supplants the first movements of pure design in those thus invested, and admits, as a governing principle, the love of power for its own sake. From a sincere zeal for the cause in which they had first enlisted, they pass to a mixture of ambition and the original element; next, to more than a balance of the baser quality; till at last, finding themselves in possession of the field, the temptation to assume an absolute control is too strong to be resisted. Having gained this ascendency, all things are shaped according to their own will, and in their own wisdom. A pretension of adhering to the original plan must of course be kept up, and also satisfactory appearances. Reasons for innovations must be shown to be well founded. In the meantime the public are unsuspicious, till finally the whole system of operations is accommodated to the ambitious designs of a few who have usurped the powers as their own which were only yielded to them in trust. From a purely benevolent institution, based upon humane motives, or the higher aims of religion, as the case may be, the association is gradually converted into an engine of power, and the policy henceforth is to retain and augment these advantages, under the appearance of pursuing the original purpose.

It is allowing too much credit to human virtue to suppose that the resignation and grant of power, on the part of the public, to a set of men who had not been accustomed to it, will be declined; and history abundantly demonstrates, that no class of men are so easily tempted to abuse their influence, if left uncontrolled, as those who set up for moral or religious reformers, under an enthusiasm so ardent as to have blinded them to any distinct apprehension of the ulterior and ultimate stages of their career. They are literally in the wind of passion, and will be seen to veer and run as circumstances and fresh impulses may impel. It is not principle, but feeling, that guides them. From the common and sure bands of society they have been driven out into a romantic region, where law is to be adapted to occasions; and when the enthusiasm which first set them a-going has abated, they are a law unto themselves. To return voluntarily is not natural; and to bring them back is alike impossible. If they find themselves in the possession of influence, there is no knowing what use they will make of it, because, having forsaken the common ground of the social state, and the long-recognised principles of Christianity, they are left to the dominion of extemporaneous motives, and, being men, cannot be expected to lose sight of those of interest. A morbid enthusiasm most naturally subsides into sordid passion; and ambition is the reigning motive of human conduct, when the mind has been led astray from the sway of pure principle.

We do not say, nor do we believe, that the leading chiefs of the temperance reformation have themselves personally passed to this extreme of deterioration in principle: on the contrary, we admit that many, if not most of them, are pure and honorable men. But we cannot account for the strange and unparalleled career they have run without detracting somewhat, and not a little, either from the single and pure design of benefiting society, or from soundness of judgment as to the best means of attaining that end. We are charitably inclined to the latter alternative, though we cannot separate from it a large ingredient of an overweening love of power. We can easily conceive how, being once and publicly committed on the basis of unsound principles, honestly but precipitately embraced, they have found it convenient, and apparently necessary, to go on; and how one error has begotten another, till the whole cause has become involved in a complication and concatenation of mistakes, from which there is no retreat except by desertion. That sensible, well-informed, upright men should have gone so far in such a career of extravagance, and, we may add, of folly—nay, of what might seem moral obliquity—of a daring that has not only intrenched on civil liberty and the rights of conscience, but invaded the sanctuary of religion and the sacraments of God—all to compass an end to which they had been rashly committed, by assuming a false position and adopting absurd theories—may well be looked upon as extraordinary, and involving a grave responsibility, especially when it is considered that it has all been done under the professed design of reformation in morals and religion! It is impossible that common sobriety should not pause over the spectacle, and inquire into the motives of such apparent and infatuated obstinacy. We can conceive that the phrensy of fanaticism should lead men to any extremes, however absurd and revolting; and we know that history is replete with such examples. But that a deliberative assembly of men, claiming the character and enjoying the credit of being wise and good, should solemnly lend their sanction to principles so radically subversive of social order, and encroaching on the prerogatives of divine inspiration, by calling in question the propriety of its records and sacramental ordinances, is surely too bold a push to be quietly tolerated. That any fraction of the community, even though it be considerable, should have been persuaded to starve themselves to death, is at least partly their own fault; but they who have instigated them to such folly and madness are not to be acquitted of all responsibility.

But the highest offence of all is—(and one which demonstrates the justice of the charge we feel obliged to bring against the temperance reformers, viz., of having illegitimately acquired and cruelly abused an overwhelming power)—that they who have dared publicly to dissent from these doctrines, and remonstrate against such proceedings, have been systematically and perseveringly pursued and hunted down by attempts to injure their good name, and thus destroy their influence. Having established their own standard of opinion, they have substituted that power in the place of argument, and cast the die of their superior prowess on such an expedient! The field of open and fair debate has been closed, and to dissent is to be proscribed! Here is an open invasion of the rights of private judgment and of the sanctuary of private character!—an invasion which will doubtless, in time, be duly esteemed, and meet with its appropriate rebuke; for we cannot believe that the community is yet so abased as to consent to such an outrage on rights, which all but these aggressors are interested to defend.

The simple truth is, that while the public have reposed all confidence in temperance reformers, nothing doubting of the truth of their statements, of the correctness of their doctrines, or of the propriety of their measures, the weight of public opinion has been forestalled, gained by stealth, and then abused. It has been taken for granted that every one who would not fall in with the popular current thus created is opposed to reformation; and the last resort of this unlawful power has been to insinuate, that the reason and ground of opposition could only be, that, being addicted to intemperance, every dissident or remonstrant is too fond of his cups; or, that he has some interest in the trade of manufacturing or vending ardent spirits.

In nothing, perhaps, have the wiles, the intolerance, and the tyranny of Jesuitism been more manifest among us, than in the expedients invented and employed to bring and hold the public mind under the dominion of the abstinent system. It has been a grand muster of strength for a great stake—the select experiment, as it was likely to be less objectionable and more popular than any other; and the issue of the conflict is yet to be decided. If this storming of reason and conscience can once be carried; if the mind of the public can be effectually brought under, so that no one shall thenceforth dare to "move the wing, or open the mouth, or peep," then farewell to the rights of private judgment and of conscience. Already have the visitations of this influence so come upon us from all directions, and in all shapes, and with such a sway, that few dare say their conscience and judgment are their own, in regard to the matter under consideration. Even though we have before us the example of a divine Saviour creating wine at a marriage-feast, to be drank on that occasion over and above the customary provisions, and appointing it to be used in the sacramental supper; although his manner of living, compared with the abstemious habits of his forerunner (the latter of which seems to have been a fair type of the doctrine of our temperance reformers,) subjected him to the charge of "gluttony and wine-bibbing," and would doubtless subject him to the same charge now; although we have an inspired apostle prescribing to the physical infirmities of an associate this forbidden and "poisonous beverage"—and much other scriptural authority of the kind, when the record is fairly interpreted; and although we have the advice of experience and the recommendations of the highest professional skill, yet, under the regimen of our abstinent reformers, of our temperance quackery, the languor of physical infirmity is doomed still to languish; the craving appetite of the famishing asks in vain for that sustenance which nature demands; and the victim, the martyr—and such martyrs are multiplying around us—sinks into the arms of death only for want of food and drink! We have seen them—who has not?—after having pined away for months and years under this system of self-immolation, dying in full faith of the principles, the practice of which has destroyed them. And it is only where a physician steps in, whose decision of character and moral courage are equal to his skill, and who dares to exclaim—"quackery"—over the melancholy spectacle that lies before him; and who, by the weight of his name, and by his determination, prevails to rescue the sufferer, by enforcing upon him beefsteak and wine, that it is discovered this was all he wanted; for disease he had not, but was dying of famine!

Far be it from the author to desire that the old habit of using ardent spirits should become common again. Thus far he allows that the temperance efforts have achieved a victory. Nevertheless, the victory has been won, not alone by unfair means and by force, but at an expense of virtue, of health, and of life, which stand over against the benefit in the array of a fearful odds. And this is not all: the system has driven thousands into the habit of secret drinking, which, in the great majority of instances, is likely to end in their ruin; so that it remains at least doubtful whether the number of drunkards has been diminished. And it has by its intolerance banished multitudes from the common pale of society, made them desperate, and cut them off from redeeming influences. Nearly all the advancements of the temperance reformation have been forced; forced upon ground which cannot be maintained, because the public, when their eyes shall be opened, are not likely to submit to such a sway. The project of banishing wine, beer, cider, &c., entirely from society, is a wild and vain scheme; and yet the cause of the Temperance Society, in its present position and relations, is staked on this contingency. It goes for the whole, under the risk of losing the whole. Extravagance heaped upon extravagance has pushed it into an extreme, which can be maintained only by the perpetual accumulation and imposition of similar devices. Common sense, after all, will assert and recover its rightful dominion; the pride of self-government and the desire of self-respect cannot be annihilated, and will return with its claims; sobriety will outlive fanaticism; men will find that the best economy of society is, not to set every man a guardian over his neighbor, and commission him to hold perpetual inquisition over his private conduct and habits; but that every individual should stand upon the basis of his own personal virtue, panoplied with his own armor, be the keeper of his own conscience, holding the sovereign right and use of his own judgment, provided he does not encroach on the rights of his neighbor; and, in our opinion, they will find, moreover, that the machinery of the Temperance Society, as now organized, is inconvenient, impertinently obtrusive, creating artificial relations in society, which must always work badly, and which are alike destructive of social happiness as of personal virtue and strength of individual character. Even now the public have become so dependent on this factitious system, so enervated by its chains, that, if set at once at liberty, they would hardly know how to govern themselves. We have even reason to fear they would run into wild and dangerous excesses. Like slaves, incapacitated for the care of themselves by the habits of a long-protracted bondage and subjection to a master's will, a sudden emancipation might be injurious.

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It is a remarkable fact, that in less than the period that belongs to a single generation, the economy of society in this country, in all that pertains to moral reform and religious enterprise, has been formed on a model entirely new to ourselves, but not without type in history. It is the assumption of a controlling influence by a few, who stand at the head of moral and religious organizations of various names. The public generally are simple, honest, confiding; and do not note operations of this kind. That is, they do not understand when and how the whole frame of society is getting into a new structure, leaving the great mass in subjection to the will and control of select, and often self-elected combinations of individuals. They do not even suspect, that societies, formed for such good purposes, could have in them the leaven of ambition; and they allow themselves to be formed into minor and subsidiary organizations, comprehending the whole mass of the community, to uphold these supervisory establishments by contributions drawn from every source and from every hand. Most extraordinary measures are devised to obtain funds; itinerating mendicants are flying in all directions, traversing the country from east to west, and from north to south; every part of the complicated machinery is well contrived to answer the end; the system is thorough and perfect; and at the head of all sit a few eminent individuals, looking down upon and managing this work of their own hands, themselves independent and secure in their places by provisions which cannot fail while their influence lasts.

The process of corruption—for such we think proper to call it, without pretending to measure its degrees—in these high officers, and in the societies under their control, is always gradual. The men come into these places ordinarily under the influence of very pure designs; it was, perhaps, an unexpected elevation; certainly there was neither experience nor custom in it; they are transplanted from a circumscribed to a wide sphere of action and influence; their views are expanded; their duties require them to travel, and to form extensive acquaintances with the public; they see the world in constantly new and shifting forms, are ever concerting and scheming for the attainment of their objects; the economy of social organization for these purposes becomes a study, and themselves adepts; practice makes perfect; they enlarge their plans, and attempt to improve them; they attain, finally, not only a high and commanding position in society, but an almost unlimited influence; and "who," think they, at last, "can govern the world better than we? We have discovered how it can be done; we are competent; and we think it will be safest in our hands." And they set themselves about it, on the principle that all men have a right to that influence which they can command. They have no scruples; they have found out that the world must be governed by a few; that it is all effected by scheming; that perfect honesty and openness are inconsistent with such an art, and impolitic; that the secrets of government must be in the keeping of governors; that the wide public are to be informed only on points which concern them to know, and as they may be convenient instruments of power; that, in view of rival institutions, sects, or parties, all plans are to be formed and executed on principles of policy; and policy becomes, at last, the reigning principle. In spite of themselves, they and their work are transformed; they are not the things they were when they first set out. It is the unavoidable, the irresistible tendency of such organizations in such relations. It can no more be prevented than the course of nature, because it is identical with that course. These men will as necessarily become ambitious and aspiring, grasping at power and loving to wield it, and will as certainly scheme for themselves, as the infant will come to be a man; and observing the scope, and feeling the motives, of the wide field before him, will make the most of it. And never was a community more effectually brought under this dominion than we are at this moment. It is a new form indeed; but it is the operation of the same principle. A few irresponsible societies, with a few men at their head, govern this land in all that relates to our moral and religious interests; and they govern it for themselves. At least, they govern it in a way that is agreeable to themselves; and such is the ascendency of their influence, that their will is irresistible. It is a revival of the reign of Jesuitism, adapted to our time and circumstances.

The author has contented himself with an application of his principles in detail to the Temperance Society, in which, from various causes, the elements of evil have been more rapidly developed. He remarks, however,—and the remark is most obviously true,—that the theory of Jesuitism which he advances is equally applicable to the *principles* of the other great societies of the age. We have already said that the author in this charge has expressed the views of other minds than his own. Indeed we believe his whole work to be one in which the rational part of the community is prepared most cordially to sympathize. Minds move in mass, and the work of genius is not to create the motion, nor its impetus, but to take the lead and mark out its course and destination. This has been done by the author of "Protestant Jesuitism:" he has watched for the spring tide, and has been the first to spread his sails: he has combined, in a definite and palpable form, the elements which have long been loosely floating in the public mind: he has taken the lead in giving shape and expression to public opinion on subjects in respect to which, notwithstanding the warnings of a few far-casting minds, the public have been long deluded. As one among other evidences of the truth of this assertion, we offer the reader an extract from the September number of the Christian Observer for the present year: a publication, be it remembered, which is the organ of that class of members of the Church of England who have been the warm admirers and supporters of voluntary associations for the accomplishment of purposes which have been solemnly confided to the Church of God by its divine Head. The editors are speaking of the publications of the Religious Tract Society, who, in a commentary of the Bible, professedly compiled from various authors, had adjusted the sentiments, and curtailed the expressions of the commentators to their own standard, to those views which formed the creed of the executive committee of their society; thus, in the way of "Protestant Jesuitism," constituting themselves the umpire of controversies, and the infallible guide of faith in the Protestant world. "The Society has recently published," say the Editors of the Christian Observer, "a defence of its system of mutilating the writings of the Reformers. They say that their variations 'were needful to render the work generally useful, and are in accordance with the design of the late revered John Broadley Wilson, at whose expense it was undertaken. His desire was to send forth a publication which might be currently read, and which would correctly show the doctrines of the Reformers on all the leading truths of Scripture, while it offered no claim to be substituted for the originals, for literary or critical purposes.' Our complaint was, that the mutilations are unjustifiable upon principle; and the reply is, that they are in accordance with the design of Mr. J. B. Wilson. Our complaint was, that Jewell is not Jewell, or even Matthew Henry Matthew Henry, in the Society's publications, and that the world is deceived by the garbled representation: the reply is, that if not themselves, they are something more 'generally useful.' Our complaint was, that the writings thus mutilated do *not* 'correctly show the doctrines of the Reformers on all the leading truths of Scripture;' and the reply is, that they do thus show them. Here, then, is a question of fact. The Society professes to know and decide what are 'all the leading truths of Scripture,' and to add, alter, abridge, and cut down, in order to square every thing to this standard. Now, have we not a right, and is it not our duty, as a portion of that community among whom hundreds of millions of the Society's publications have been circulated, to ask what this standard is? what is the Society's code of 'all the leading truths of Scripture?' Is it a written code? If so, let it be printed and published in the face of day. Or is it something unseen, floating in the minds of a few officers who conduct the affairs of the Society? We protest, as anti-Papists, against this assumption of a tract committee to determine for the whole Christian world what are, and what are not 'the leading truths of Scripture.' They have a right to give their own opinions, and to leave men to judge of them; but they have no right to lop or stretch all our Reformers and standard writers, till they come up to, or down to, their standard; and to mystify the public, by leading them to suppose that they have a 'correct' likeness, when, in many instances, by suppressing one portion of an author's life or writings, and bringing into undue prominence another, they convey inferences altogether incorrect and deceptive. The Society professes to *show* the opinions of our Reformers 'correctly;' whereas we assert that it does not do so. It *does* not allow them to speak, or to be heard, fully and fairly, in matters respecting which their opinions differ from those of the managers of this Society. The clergy are beginning to feel the workings of this system very sensibly in their schools, and among the poor.

The author of the "Protestant Jesuitism," as we have said, has confined the application of his theory, in the present work, to the Temperance Society. Of the other associations, the American Bible Society, the Tract Society, the General Sunday School Union, the American Board of Commissioners for Foreign Missions, the Home Missionary Society, and the Education Society,* he says nothing. His silence

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* We subjoin the speech alluded to, from the Temperance Intelligencer for August. We doubt whether a Romanist, even in the ardor of debate, could be brought to say of the Council of Trent itself, "Here is the armory, this is the arsenal to which we look for weapons."

"Mr. French, of Indiana, observed that the Convention had assembled, not to be governed by impulses, for all that had been gone through. They were now to establish principles, and while so engaged, the eyes of the world were upon them. I, said he, have my eyes constantly fixed upon the practical effects which are to follow our decision. I want to go home, and take the decisions of this Convention in my hand, and go to work with them; for I and my neighbors have all this work yet to do. I am convinced we have not begun on the right foundation. I will say this for the Hoosiers of Indiana, as they are sometimes in derision called, they are ready to embrace the whole truth, and to follow it. Yes, Sir, in a cause so good, we are ready and willing to breast all opposition, and here is the armory, this is the arsenal to which we look for weapons. The resolution is a very important one, and I shall be happy if it is not postponed. The motion to postpone it came, I think, at a bad time—at a time when I was just beginning to hope we should soon agree; for I believe we are at bottom united in principle. I should prefer if the brother would withdraw his motion; but if not, I hope it will be voted down. To postpone such a resolution indefinitely, looks to me like going backward, and not forward. I hope the resolution will pass. I am ready to go upon the frontiers and take it in my hand."

* In reference to the American Education Society we may avail ourselves of the very significant queries put by the Editor of the Presbyterian in his paper of October 22.

1. There are 1040 candidates reported by the American Edu-

in respect to these institutions, viewed in connexion with the strength of his main positions, the sweep of his principles, and his knowledge of details, which seems at times to show itself, in spite of his intention to the contrary, reminds us of the lion in repose, conscious of his strength, but unwilling to exert it. By all means, we say, let the author give his promised sequel: there are many questions which we should like to ask, and thousands of people who would be glad to have them answered. What is the effect of the American Bible Society as to the supply of Bibles? Does it create a monopoly in the article in which it deals, shut out the trade from fair competition, and so make the price of Bibles higher than if there were no such thing as the American Bible Society in existence? Have the Tract Society and the General Sunday School Union adhered to their original design, of furnishing tracts for the ignorant, or elementary books for Sunday school children? or have they lost sight of their humble designation, and do they now issue heavy works, supply libraries, and bid fair, like their prototype in England, the Religious Tract Society, to become great book monopolies; and by stamping the impress of their own views, or the views of their managers, on the works which they issue, to constitute themselves the umpire and infallible guide of the Protestant faith? And the Home Missionary Society, is it true, as the Presbyterian constantly complains, that the officers and agents of this Society are an organized corps, drilled and disciplined for the support of the New Measure School in the Presbyterian Church; and that thus, as Mr. Calvin Colton broadly intimates, in his "Reasons for Episcopacy," the Secretary of that Society is virtually the archbishop of the largest body of Christians in Protestant America? The answers to all these questions might be curious and instructive, and answers to some of them, at least, we have a right to request. They are all questions on which we, for our own part, are profoundly ignorant, but with which the author of the work under consideration appears to be most thoroughly acquainted: and if these Societies, as well as the Temperance Society, have departed from their original design; if the agents of them have been unconsciously and gradually led onward to the assumption of powers which were never at first contemplated, and which are fast verging toward a spiritual supremacy, by all means let the TRUTH be told, and let us have the sequel to the "Protestant Jesuitism."

We had marked for insertion another extract, in which offers the REMEDY for the evils which are growing out of voluntary associations. This, however, we wish to introduce to our readers, with some remarks to which we beg their special attention; but as we have already occupied as much room as can be spared from other subjects, we must defer what we have to say to our next.

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cation Society. In what way can the public be certified of their names, the amount appropriated to each, and the institutions at which they are pursuing their studies?

2. The Board reported 1040 candidates last year, this year the accession is reported to be 237, making in all 1277 now under their care; where are these 237, and what are their names?

3. How many have been licensed during the last year, what are their names, and where are they located, or what are they doing?

4. What salary is received by each and all of the secretaries, other officers and agents of the parent Board and its branches? It is particularly desirable that this should be known, because the Treasurer's report states that $3904 14 only, has been paid during the year to the officers of the Board including those of its branches.

5. If the salaries of agents are paid by private subscription, is it not right to do as the Board of the General Assembly does, report these sums, so that the public may not suppose that the expenses of the Board are many thousand dollars less than they really are?

6. What is the whole amount of travelling expenses of all the officers and agents of the parent Board and its branches?

7. It is stated in the Treasurer's report that a grant of $2179 66 has been made to one of the branches (the Presbyterian branch.) In another place it states that all the branches together have paid $3205 78 to their candidates. Is not the former sum included in the latter, or for what purpose was it appropriated?

8. Is the Society continuing to found permanent scholarships of $1000 each, and how much have they already funded in this way?

If these questions are not satisfactorily answered, the members of the Presbyterian Church who have been contributing to the funds of the American Education Society, may readily divine the reason.

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*A Pastoral Letter Addressed to the Members of St. John's Church, in the Northern Liberties, Philadelphia, on the Subject of Abolishing the System of Pew Rents, and making their Place of Worship Free.* By the Rev. GEORGE BOYD. Philadelphia.

SKIOMACHY, *or the art of fighting shadows*, was in great repute in the ancient games, and some think St. Paul referred to it, when he said, "So fight I not as one that beateth the air" It has been long thought to be extinct, but seems of late to have revived in a new form. The modern practitioners of the art are always reformers: they see whole squadrons of wicked spirits and goblins, invisible to the eyes of common mortals, around every existing institution, and valiantly gird on their armor, and go forth to "beat the air." Within a few years past the skiomachists have greatly multiplied, and have made war upon the best religious and political institutions: some of this school quarrel with the distinctions of property; others with the rite of marriage; others with the Christian Church; and some have drawn their swords upon the habit of eating and drinking, or rather on the ten thousand terrific shadows of disease and death which they have seen (as they fancied) to hover around it. At the present day skiomachy counts among its ornaments many persons of great name, most of whom are fain to exclaim, with Mr. Nicodemus Easy, "The millennium, the true millennium is at hand; I am the president of twenty-nine societies!"

The Church has suffered much from modern skiomachists: hundreds having turned their swords against her for the *shadows* of evils which, to their distempered vision, have appeared to be veritable *substances:* and not a few of the veterans in this warfare have gone so far as to deny the Church to be a *visible body*, and believe the whole of it to be no better than *a shadow*, or *an army of shadows*. The consequence of this hallucination has been the substitution of voluntary associations, and a vast deal of other machinery in the place of the Church; for as nature abhors a vacuum, so those who have made the true Church to vanish, have been naturally obliged to put something else in its place. It was but lately that we read a most sensible and excellent letter by the Rev. George Boyd, addressed to all shadow-fighters, proving to them, by solid scriptural arguments, the visibility of the Church, and urging them to give up the pursuit of the shadows and be partakers of the body. This letter or address did great credit to the head and heart of the author, and it is, therefore, with the more regret that we observe, from the above pamphlet, that after having discomfited the skiomachists *en masse*, he has shown a disposition to join one of their straggling parties. He has addressed a letter, the title of which is at the head of this article, to his congregation on the wickedness of the system of pew rents, which he proposes to abolish, and to substitute in its place the system of "weekly offerings." We are very sure that the objections which Mr. Boyd has arrayed against the system of pew rents are mere shadows, and we much fear that when the question of salary comes up, all the substitutes that can be proposed will be no better than shadows. Is an offering to the support of the Gospel any less "voluntary," because it is given once a year, and in the shape of an assessment, than it would be if put into a plate, twenty cents at a time, every Sunday in the year?

Surely, Mr. Boyd cannot be ignorant that the present system has been adopted after the experience of the evils and insufficiency of the very system which he advocates. The adoption of his plan would be a reformation backwards, and would be felt so to be, especially by the many country congregations who are congratulating themselves on having escaped from the state of *uncertainty and dependence* produced by subscriptions and weekly offerings, and introduced the system of pew rents. We really hope this art of modern skiomachy will go out of fashion, and that all our people will have the wisdom to appreciate the value of approved and long-tried usages, and to say with the apostle—"So fight I not as one that beateth the air."

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THE LOVE OF JESUS. *A Treatise upon Baptism, Confirmation, and the Lord's Supper.* From the German of F. E. MISCA. Translated by Rev. A. N. MCCLURE, Pastor of the Trinitarian Congregational Church in Malden, Mass. Andover: Printed for the Author.

THE history of this book and its author is peculiar. Miss Misca is a German, and purchased, some years since, a tract of about 160 acres of land near Lehighton, Northampton county, Pa., formerly the site of Grace Church, a Moravian establishment, now fallen into decay. The moral destitution of the neighborhood, and its total want of the ordinances of the Gospel, induced Miss Misca to convey away her farm, by a formal and legal deed of trust, in such manner as to secure its avails for ever to aid in the support of the Gospel. She commenced also the building of a church, which her funds are insufficient to complete. She wrote the treatise on Baptism, Confirmation, and the Lord's Supper, in German, and for the benefit of the German population. She does not understand English, and, therefore, procured the translation of the treatise by another hand, with a view, by the proceeds of its sale, to aid in the completion of the church. Unfortunately for her, the translator was a Unitarian, and the book was objected to as containing Unitarian sentiments. This was so much at variance with her own desire, that, on discovering it, she at once suppressed the edition, and procured another translation as above indicated. She professes herself to be Episcopalian, though she seems not yet to have ascertained the relations of the different denominations of our country. This is the substance of what we learn from her papers. She has recommendations from Bishop Griswold, Dr. Wainwright, and Rev. Messrs. Stone and Croswell. Her treatise evinces great fervor and a tolerable share of perspicuity. It is a good book. "When she first came amongst us," says the writer of one of her letters of recommendation, "there appeared something so singular in a woman of her appearance, and laboring under her disadvantages, as above, undertaking such an enterprise—and it led many to question, for awhile, the truth of her story, and the integrity of her intentions. Correspondence, however, with some of the respectable and pious of her neighborhood, soon lulled those suspicions, and a more familiar acquaintance with her and her principles of action, satisfied every one of her correctness; and were it not for the torrent of such applications that are pouring daily into New York, she would not have had to travel further, in order to accomplish her object."

P. S. Since writing the above, we have seen Miss Misca, and understand from her that she borrowed $550 of the bank in Easton, Penn., for which she gave a mortgage on her farm on which the church is erecting. She has been obliged to suspend the building for the present, for the want of means to pay off this debt. The balance, with interest, now due the bank, is about $350. There are also a few debts due to the carpenters and masons, amounting to about $150, making in all $500. If she can be enabled to liquidate the debt, and to complete the church, she is under obligation to have the church organized in connexion with the Protestant Episcopal Church.

To this statement it is only necessary to add the following letter from Bishop Onderdonk:—

"From a partial acquaintance with Miss Misca, and what I know of her from other sources, I have reason to believe that she is every way entitled to credit. Her object seems to be a highly disinterested one, and intimately connected with the interests of religion. I hope, therefore, that she will find the encouragement and aid which she so much needs.

BENJ. T. ONDERDONK,
Bishop of the P. E. C. in the State of N. Y.
*New York*, *Oct.* 28, 1836."

From this and from conversation which we have had with some of the clergy, we feel fully authorized to recommend Miss Misca and her cause to the favorable regards of the Episcopalians of our city. She is, we believe, a simple-hearted, pious, and indefatigable woman; and if encouraged, will, in all probability, be the means of adding another to the number of churches in our communion, among a people greatly in need of religious services, and favorably predisposed toward those of our Church.

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WEST AFRICAN MISSION.—A meeting was held in the Church of the Ascension, on Sunday evening, October 23d, in behalf of the West African Mission, which afforded, says a spectator, whose account we adopt as our own, a noble evidence of the continued interest of the members of our Church in the great cause. At an early hour the house was crowded, insomuch that many were obliged to return, not being able to find seats. The aisles and steps of the chancel were put in requisition to accommodate the attendants.

After evening prayer, conducted by the Rev. J. A. Vaughan, Secretary and General Agent of the Foreign Committee, and the singing of a psalm appropriate to the occasion, the Rev. Dr. Milnor rose to explain more fully the object of the meeting. After accounting for the absence of the respected missionary, (Rev. Dr. Savage,) on the occasion of whose departure the meeting had been called, he entered into an interesting explanation of the views of the Committee, referred to the clear indications of Providence by which they were led to enter upon the mission, stated the full confidence of the Committee in those whom GOD had raised up for the work, and concluded with an affecting appeal to those present for their prayers and aid.

The Rev. Dr. Eastburn then read a few extracts from the letters of Dr. Savage to the Committee, accompanied with an impressive appeal in behalf of the mission. The Rev. Mr. Dorr followed, stating his full concurrence, and the concurrence of the Domestic Committee, whose sentiments he expressed, in the noble and Christian enterprise in which the Church was about to embark.

Mr. Dorr was followed by the Rev. Dr. Cutler, whose very animated and eloquent address served greatly to deepen the impression previously made.

The Rev. Dr. Hawks warmly and powerfully appealed to the individual members of the congregation in behalf of the object, after which the 107th hymn was sung, and a collection taken up, amounting to $610.

The meeting was then concluded with devotions by the Rev. Dr. Milnor.

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VOLUNTARY ASSOCIATIONS.—It has been surmised that the author of Protestant Jesuitism is a Papist in disguise: we might bring some strong arguments to show that he is a Presbyterian. The distinctive principle of his book is precisely that which the Presbyterian Church once discarded with scorn, but are now endeavoring to rally upon as their only ground of salvation as a Church. It is this: let alone voluntary associations, formed by an amalgamation of all sects, and make your Church the organ of all moral and religious operations. The Presbyterians have long been heartily sick of these great associations, and are endeavoring to bring their Church, by its proper and constituted authorities, to do the work which Congregationalists, by means of these associations, have taken out of their hands. We had marked the following facts, to be used in a review of the Protestant Jesuitism, but have been obliged to change our plan, and offer them in detached paragraphs. They are so significant, however, that the reader will need no remarks of ours to show their bearing. They are the resolutions of presbyteries in different parts of the country, called forth by the late refusal of the General Assembly of the Presbyterian Church, to take the Western Foreign Missionary Society under its own government.

The Presbytery of Newcastle have

"*Resolved*, That inasmuch as the rejection of this Committee's report was brought about by the concerted action of the friends of voluntary associations, especially the Home Missionary Society; and whereas the American Board of Commissioners for Foreign Missions is not under the immediate control of the Presbyterian Church; therefore this Presbytery do hereby refuse to sustain and countenance either of those societies, and request the American Board of Commissioners for Foreign Missions to transfer the missionaries supported by this Presbytery to the Western Foreign Missionary Society."

The Presbytery of Northumberland, in their preamble, ask—

"Is there any way to restore union and peace, without separation? Yes, there is, and it is a test of the true views and principles of New School men.—Here it is, in broad and honest terms. Let them renounce their doctrinal errors, and embrace our standards in the real and obvious meaning, and *assert the duty and importance of Ecclesiastical Boards of Education and Missions*, and division and controversy that moment cease, and we are again the good old-fashioned Presbyterian Church, united, and happy, and prospering."

And among their resolutions are the following:—

"*4th*, That the Boards of Missions and Education under the care of the General Assembly, are the only ones which ought to be patronized by the members of the Presbyterian Church."

"*5th*, That we highly appreciate the labors and the success of the American Board of Commissioners for Foreign Missions still, as it is so connected with Congregational influence, it is unwise, in the present state of our Church, to patronize it, and, especially, as we have a Board of Foreign Missions, exclusively Presbyterian in its character, it is our duty and policy to foster it; and, therefore, we earnestly recommend it to all our churches, as the proper society to receive their contributions, and particular countenance."

"*7th*, That, as the Presbyterian Tract Society is calculated to be of great use in diffusing correct views of the doctrines and principles of our Church, it is hereby earnestly recommended to all our congregations, to form associations for the purchase and distribution of its tracts, thus aiding the Society, and the cause of truth and righteousness."

The Presbytery of Louisville say:—

"*Resolved*, *1st*, As the deliberate judgment of this Presbytery, that it is the duty of the Presbyterian Church, in her distinctive character, to be actively engaged in spreading the Gospel of the Redeemer to the ends of the earth. And that she cannot surrender this work to any other body of men without incurring great sin, and subjecting herself to the severe rebukes of her glorified Head."

The Presbytery of Newton have resolved that the American Home Missionary Society and Education Society "put forth mighty efforts to subvert the pure doctrine and order of the Presbyterian Church." Numerous other Presbyteries throughout the country have passed resolutions to the same effect.

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MEETING AT ST. THOMAS' CHURCH—We invite attention to the following notice of a meeting to be held at St. Thomas' Church, to morrow evening, the object of which is one of immense importance to the best interests of our Church. The results of every day are proving more and more the soundness of the principles on which the Church of this Diocese has acted, and it will be an indelible disgrace if the measures based upon them are not sustained, and enlarged, and prosecuted with an increased efficiency. We anticipate for the meeting a full attendance, and doubt not that the eloquent addresses which may be expected will not only be received with favor, but will be responded to with the utmost liberality by all who have deeply at heart the best interests of our country and our Church.

### NOTICE.

A public meeting will be held on Sunday evening next, the 6th instant, at 7 o'clock, in ST. THOMAS' CHURCH, with a view to the presentation before the Episcopal public, of the just claims and present necessities of the Missionary Branch of the Education and Missionary Society of this Diocese, to which, more than to any other Institution, the Church in this Diocese is indebted for its past increase and present prosperity, but which in consequence of a failure in its justly expected receipts, is $3000 in arrears for the payment of its missionaries, many of whom, unless immediate aid be extended, must be discontinued

The general attendance of all Episcopalians interested for the Church, is earnestly requested.

Addresses may be expected by several of the clergy and laity.

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To the Editor of the Churchman.

IN your last paper you have what I consider some very just remarks touching the character of a work entitled the Encyclopedia of Religious Knowledge. As my name stands sponsor for one of the articles of that book, I feel called upon to answer for it to the Church; how, with opinions like your own, I should lend my help, as it would appear, to the circulation of sundry, manifold, and great errors. The facts in the case are the following. Last winter receiving a call from the agent, with a request to subscribe to the work, I refused, precisely on the grounds of your review. Not satisfied with this, I called the attention of Episcopalians, through the columns of the American, to the article Bishop, merely advising a reference to this, before they should subscribe for the work. For this, through the same paper, I received some wrathful remarks from the publishers, complaining of an injury which was hereby inflicted. To their two columns of indignation, all the reply that I considered necessary was, simply to say, that "when any person was kind enough to draw my picture and hang it up in a public place, I had a right to say whether I considered it a good likeness."

The next I heard of the publishers, was a request that I would write an article as a substitute for the one complained of. A sense of justice, in this case, left me no other alternative than that of complying with the request. To pluck from this hot-bed of noxious and strange plants one that concerned every Churchman, seemed right and proper to be done; and though to weed it thoroughly would have taken more time than I had to spare, and would have left little remaining for the volume, yet thus much, as I had complained of the work, I considered due. With the fairness used in the insertion of what I had written, the reader may draw his own inference, when he knows the fact, that a new article was prepared for this edition, immediately to follow it, headed, with conspicuous letters, the "Antiepiscopal Argument." As my name has been used to promote the circulation of this work, I take the present opportunity to remark, that all I have said in the certificate, written at the request of the agent, is, that as certain errors in the first edition were contained under the word Bishop, they had promptly substituted the article furnished by me,

Your Obed't. Serv't.
L. P. B.

## INTELLIGENCE.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.—Twenty-first Sunday after Trinity, October 23, at an early hour consecrated Trinity Chapel, Utica, erected by the vestry of Trinity Church, near the parish church, for use in week-day services, and Sunday school and catechetical instruction. The instrument of donation was read by the Rev. Pierre A. Proal, rector of the parish, the sentence of consecration by the Rev. John C. Rudd, D. D., of Utica, and the Morning Prayer by the Rev. Roderick H. Ranney, Deacon, Missionary, in the employment of the Board of Missions at Grand Gulf, Mississippi; and the sermon preached by the Bishop. The Rev. Robert Campbell, of Seneca Falls, was also present.

At a later hour in the forenoon, in Trinity Church, admitted the Rev. Mr. Ranney to Priests' Orders. Morning Prayer was read by the Rev. Mr. Campbell, the sermon preached by the Bishop, and the candidate presented by the Rev. Dr. Rudd. The Rev. Mr. Proal, and the Rev. George Fiske, of Oriskany, were also present, and assisted in the laying on of hands.

In the evening, confirmed two in the same church.

Tuesday, 25, instituted the Rev. Joseph Ransom into the rectorship of St. John's Church, Johnstown, Montgomery county. Morning Prayer was read by the Rev. Mr. Proal, assisted by the Rev. Henry S. Attwater, Missionary at Little Falls, Herkimer county, who read the lessons, and the sermon preached by the Bishop. The Rev. Timothy Minor, Missionary at West Charlton, Saratoga county, and Port Jackson, Montgomery county, assisted the new incumbent in the administration of the holy communion.

Festival of St. Simon and St. Jude, Friday, October 28, consecrated St. Bartholomew's Church, in this city. The instrument of donation was read by the Rev. Charles V. Kelly, rector of the church, the sentence of consecration by the Rev. Lot Jones, Missionary in charge of the Mission Church of the Epiphany, and the Morning Prayer by the Rev. Francis L. Hawks, D. D., rector of St. Thomas' Church, assisted by the Rev. Manton Eastburn, D. D., rector of the Church of the Ascension, who read the lessons; and the sermon preached by the Bishop. Several other clergymen were also present on the solemn and interesting occasion.

### BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

BISHOP ONDERDONK proposes holding the annual confirmations in this city and Brooklyn, for the ensuing season, as follows:—

Second Sunday in Advent, Dec. 4, St. Paul's Free Church, *Brooklyn*.

Fourth Sunday in Advent, Dec 18, French Church Du St. Esprit, *New York*.

First Sunday after Epiphany, January 8, Zion Church.

Septuagesima Sunday, January 22, St. Thomas' Church.

Quinquagesima Sunday, February 5, All Saints' Church.

Second Sunday in Lent, February 19, Church of the Ascension.

Fifth Sunday in Lent, March 12, St. Clement's Church.

First Sunday after Easter, April 2, St. Peter's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn*.

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*Prohibition of Missions in Russia.*—The following article from the Missionary Herald, is an official order from the Russian government prohibiting the labors of the Basle Missionary Society:

"Gentlemen,—In consequence of a memorial from the commander-in-chief of Georgia, addressed to the minister of the interior, and forwarded by him to the committee of ministers, respecting your missionary establishment at Shoosha, the committee, learning by the real state of things, that you, Gentlemen, since the time of your settlement at Shoosha, have not yet converted any body, and, deviating from your proper limits, have directed your views to the Armenian youth, which, on the part of the Armenian clergy, has produced complaints, the consequences of which may be very disagreeable, have concluded to prohibit you all missionary labors, and, for the future, to leave it to your own choice to employ yourselves with agriculture, manufactures, or mechanical trades.

"To prevent any cause of further complaint on the part of the Armenian clergy, they forbid you to receive the Armenian youth into your schools.

"It has pleased his majesty, the emperor, to confirm this decree of the committee of ministers."

"At present," says the Missionary Herald, "there are five missionaries, four clergymen, and one priest connected with the Shoosha mission, weeping, as you will readily suppose, over the desolations of Zion, whose walls they are thus peremptorily forbidden to repair.

"On the north side of the Caucasus mountains, at a place called Karass, is a Scottish missionary colony. It was established under the patronage of the late Emperor Alexander, who gave to that establishment the prerogatives and form of a colony, for the sole purpose of avoiding the opposition which he apprehended would immediately be roused by the Russian Church against a Protestant mission.

"About the time the government order was issued, forbidding the Shoosha missionaries to proceed with their labors, a similar one was forwarded to Karass, commanding the Protestant missionaries there, six in number, one Scottish and five German, to cease entirely from their missionary labors, and stating that missionaries of the Russian Church were soon to take their places."—*Southern Churchman.*

## OBITUARY.

For the Churchman.

DIED, in Cheshire, Ct., on the 14th of October, the Rev. Reuben Ives, aged 74 years.

He was born at Cheshire, October 26th, 1762. Of his early life, very little information can now be obtained. He was educated at Yale College and received his first degree in the year 1786, at which time the institution was under the presidency of the celebrated Dr. Stiles. Mr. Ives is believed to have been the last of his class.

His attachment to the Episcopal Church was always very strong, and he had early resolved to devote his energies and his talents to the promotion of her interests. The state of the country was such, and the want of ministerial services so great, at the time of his leaving college, that the good Bishop Seabury, who had two years before visited Scotland, and returned clothed with the highest episcopal authority, deemed it necessary to dispense with much theological education, and accordingly admitted Mr. Ives, together with his friend and classmate, the late Dr. Bronson, to the holy order of Deacons, in Christ Church, Derby, September 21st, 1786. For some time after his ordination, the subject of this article was with the Bishop at New London, in the capacity both of pupil and assistant minister. The Church in Connecticut had then many difficulties to encounter, and nothing but holy determination and an unshaken trust in the power of ALMIGHTY GOD, could have encouraged the hearts and stimulated the exertions of her friends. In the beginning of the year 1789, Mr. Ives accepted a call from the Episcopal Society in his native town, to become their settled minister for two-thirds of the time. Contemporary with this arrangement was his marriage to a daughter of the Rev. Mr. Marshall, of Woodbury, Ct., a clergyman in the employ of the (English) Society for the propagation of the Gospel in Foreign Parts. She has lived to lament the death of her husband.

Mr. Ives continued to officiate in the parish at Cheshire, agreeably to the conditions of his settlement, for about *thirty years.* His unoccupied time was spent in the neighboring towns, and it may be proper to add, that several parishes in the county of New Haven, are indebted, under GOD, to *his* patient and faithful ministrations for much of their present prosperity. For many years past, his health and bodily infirmities had been such as to render him incompetent to discharge the laborious duties of the ministry. He had lived beyond his allotted time, and while his death does not fill us with deep sorrow, as when the young and vigorous servants of the LORD are removed—such as Bartow, and Holmes, and James, and Smith, and Jacobs—yet we cannot refrain from dropping a tear to the memory of one who has come to his grave like a shock of corn fully ripe.

The funeral took place on the Sunday following his death. The corpse was carried into the church, and after the burial service had been performed, a discourse was delivered by the Rev. Mr. Beardsley, from Job xiv 14, "All the days of my appointed time will I wait, till my change come. E.

### NOTICES.

ST. PETER'S (African) Church situated in Staunton, near Tillery street, Brooklyn, will be consecrated to the service of ALMIGHTY GOD, by the Bishop, on Saturday morning, the 5th instant, at eleven o'clock. The clergy and Churchmen, generally, are respectfully invited to attend.

### FIRST MISSION STATION.

THE subscriber, as City Missionary, would respectfully solicit the aid of the friends of the poor, in behalf of the poor who belong to the station under his charge. The applications for relief are numerous; and many of them cases of great distress; and, as the missionary has hitherto had but little more than the collections taken up at the communion, for the relief of the poor, he is entirely out of funds; and consequently, can give but little relief. Any donations, of money or clothing, left with the Agent of the Protestant Episcopal Press, or at the residence of the missionary, 341 Pearl-street, will be thankfully received and duly applied.

ALEXANDER FRASER, 341 Pearl-street.
Nov. 3, 1836.

## ACKNOWLEDGMENTS.

### DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions since his report of the 27th of October.

From "Monthly offerings" of St. Peter's Church, Morristown, New Jersey, by the hands of the Rev. Mr. Kip, for domestic missions, $6 90—From the Rev. Titus Strong, Rector of St. James' Church, Greenfield, Massachsuetts, the following sums, viz., From a friend to missions, 3 50; from another friend to missions, 3 00; and from "weekly and monthly offerings" of St. James' Church, 13 50; all for general purposes, 20 00—From the family mite box, Hartford, Connecticut, 9 00—By the hands of the Rev. Dr. Milnor, received from Christ Church, Norfolk, Virginia, 112 30—From Henry P. Baldwin, of Woonsocket, Rhode Island, for domestic purposes, 5 00. Total, $152 30.

Nov. 2, 1836. JAMES SWORDS, *Treasurer.*

### FOREIGN MISSIONS.

SINCE the last public acknowledgment, the Committee have received,—

By the hands of E. A. Newton, Esq.; From a lady in Massachusetts, for the African mission, 40 00.

By the hands of the Rev. Dr. Eastburn: From Mrs. Banyer and Miss Jay, to be added to the collection in Ascension Church, 23d ult., for the African mission, 50 00.

By the hands of the Rev. Dr. Milnor: From a young gentleman of St. George's Church for the same purpose, 10 00.

By the hands of the Rev. W. J. Kip, Rector of St. Peter's Church, Morristown, N. J.: For Greece, 2 00; China, 6 00; general purposes, 4 00—12 00.

The following pledges have been collected, given at Ascension Church, on the evening of Sunday, 23d ult., for the African mission:—Mrs. Charles March, 50 00; Mr. C. J. Aldis, 25 00; Mr. Lewis Curtis, 25 00; Mr. F. S. Winton, 25 00; Mr. J. P. Stagg, 25 00; Mr. Cary, 25 00; Mrs. P. A. Jay, 10 00; Mrs. O'Kill, 10 00; Mr. A. R. Wilmore, 10 00; Mr. C. F. Codwise, 5 00; Dr. Manley, 5 00; Rev. Dr. Hawks, 5 00; Mr. J. H. Swift, 5 00; Mr. C. Congdon, 5 00; and various sums under five dollars, making 17 00; and amounting in all to 247 00.

By the hands of the Rev. Dr. Milnor: Received from Christ Church, Norfolk, Virginia, contributed by adults, 168 96; children, 63 15—232 11. Of which sum were appropriated to the China mission, 7 50; and half of the residue, being 112 30, for general foreign mission purposes. $119 80, the balance, being paid over by the Rev. Dr. Milnor, is appropriated to the Domestic Committee.

Amount of collection in Christ Church, Norwich, Conn., for the Syra mission, after a sermon by the Rev. Dr. Robertson, 36 41. Total, 515 21.

New York, Nov. 2, 1836. HENRY CARY, *Treasurer.*

### PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber, as Treasurer, acknowledges the receipt of the following sums, viz.,

Oct. 29, 1836. From the ladies of Christ Church, Louisville, Ky., $6 50.

Nov. 1. From Christ Church Association for the Promotion of Christianity, per Wm. H. Vermilye, their Treasurer, $10 00—From three subscribers, 3 00.

Total, $19 50.

THOMAS BROWNING, *Treasurer.*

### ACKNOWLEDGMENT OF A SUBSCRIBER.

RECEIVED from the offerings of St. Clement's Church, for month of October, for Trinity Church, Easton, 2 00.

JOHN ROGERS.

THE subscriber, as Missionary of the Church of the Epiphany, gratefully acknowledges the receipt, from an unknown friend, through Swords, Stanford & Co., of a valuable bundle of clothing, and a number of books, for the poor. Also from a devoted friend of the City Mission Society, a small stove for a poor family.

Oct. 10, 1836. LOT JONES, 192 Allen-street.

## PRESS DEPOSITORY,

28 *Ann-street.*

*Letters have been received at the N. Y. Prot. Episcopal Press during the week ending November 5th, from the following persons, viz.*

Rev. E. M. Forbes—W. Van Zandt—S. Babcock—Rev. G. A. Shelton—Postmaster, Haverstraw—R. Graffin, *with remit.*—Rev. T. Strong, *with remit.*—Lt. E. R. Long, *with remit.*—Postmaster, Rhinebeck—Postmaster, Ann Arbor—Rev. Chauncey Colton—Rev. J. B. Brittain—Postmaster, Monmouth—Rev. A. A. Muller—John Williams—E. H. Kendall—J. N. Wright, *with remit.*—Rev. B. H. Hickox—V. Harrington—Rev. J. F. Phillips.

*Received by the Gen. Prot. Episc. S. S. Union.*

Rev. Dr. Reed—E H. Pease—C. & M. Morse—Rev. P. A. Proal—Rev. D. Babcock *with remit.*—Rev. P. S. Chauncey—Rev. B. Hutchins—Anthony Hyde.

A NEW BOOK

ENTITLED "*Protestant Jesuitism*, by a Protestant," in one volume, 12mo., just published, and for sale by the Protestant Episcopal Press, No. 28 Ann-street, New York.

BIBLES FOR THE DESK.

A LARGE and splendid assortment of 4to Bibles of the most approved Editions for the reading desk, in all their variety of bindings, kept constantly on hand, and for sale by the Protestant Episcopal Press, No 28 Ann-street.

ALMANAC FOR 1837.

THE Third Edition of this useful work has just been issued from the Press.

For the Churchman.

### The Christian's Death.

Great God! to thee our anxious thoughts would rise,
And pierce the veil that hangs before our eyes.
To trace thy will—'t is vain; in heaven alone
Thy perfect power and purposes are known.

Now had thy love the ungrateful sinner warn'd,
Who long the tender voice of Christ had scorn'd;
Taught by thy grace to flee the wrath to come,
Her soul prepared for her eternal home.
Daily with fervent prayers to thee she cried,
Daily her wants thy gracious hand supplied;
Reveal'd a Saviour to her longing heart,
And from an aching wound removed the smart.
The cleansing blood that flowed from Jesus' veins,
Pardon'd her sins, and wash'd her guilty stains.
Her anxious soul, with warm desire elate,
Waits the approach of her immortal state.
Serenely leaning on her Saviour's breast,
She pants, she longs for her eternal rest.

The hour arrives—calmly her life she yields,
Her happy spirit flies to yonder fields
Of heavenly bliss—joy'd cherubims convey
Her deathless spirit to triumphant day.
The eye of faith attempts in vain to trace
Her glorious passage to the throne of grace;
Bliss, joy, peace, love, their endless stores display,
Angelic blessings strew the ethereal way.
In perfect bliss, with rapturous love she sings
The unfading glories of the King of kings.
Unbounded love now fills her vast desires,
And glowing gratitude her heart inspires.
Thousands of saints, on harps of golden strings,
Sound the Redeemer's praise,—all heaven rings;
While countless souls, by grace saved freely, prove,
In everlasting songs, that "God is love."

And can her friends regret the event? Ah! no.
Would they recall her to this world of wo?
O! rather let them bear the chastening rod,
And yield obedience to the will of God.
No more with painful sighs her loss deplore,
But bow to God, his sovereign will adore.
The world and sin's united strength combined,
If life were spared, had grieved her tender mind;
But now, secure from sorrow, grief, or fear,
Ecstatic joys her blissful spirit cheer.

Calm be each mind—'t is God's unerring will,
And what he purposes he will fulfil.
Join in this prayer our lips, our hearts be one,
Almighty Sovereign, Lord, "thy will be done."

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From the Knickerbocker.

## THE FRENCH MIND IN RELATION TO CHRISTIANITY.

BY REV. CALVIN COLTON, AUTHOR OF "FOUR YEARS IN GREAT BRITAIN."

It is true that the French are generally infidels; but it is not true that their infidelity is of the same character as it was half a century ago, and for a few years subsequent to the Revolution of 1789. When Christianity was overthrown, in company with the Bourbon dynasty, it was the result of a disgust and deep-rooted enmity, imbibed and long cherished in the strongest minds, and generally diffused among the people, against what were justly esteemed to be the arrogance and enormities of the Romish Church. At that time infidelity bore the character of hatred, and even of malice; there was feeling and passion in it: it was bitter enough to gnash its teeth on its prostrate victims. "Down with the Galilean!" was the spirit of the times; and so effectual and great has been its work of devastation, that out of a priesthood numbering four hundred and fifty thousand, only about forty thousand remain to represent the Roman religion in France, and to administer its ordinances. And this residue, indeed, if it were pure, and in all respects competent, might be deemed a very tolerable supply for a population of thirty-three millions.

It is impossible not to feel that there was some apology for this bitter and energetic spirit of infidelity; that it was naturally and justly provoked; that as mind awakened, expanded, and asserted its right of thinking, it should fall off into such a fearful revulsion from the faith which was then required in the prevalent and established forms of Christianity. Such were the natural consequences of a religion so corrupt. Christianity has paid dearly for its perversions and superstitions, and is still working out its atonement in the minds of men over the face of the earth. Of course I speak of a nominal Christianity, and not of its pure and original forms. The latter are in nowise responsible for the abuses committed by men, although they are doomed to suffer on these accounts.

This work of atonement in France has been effectual. Christianity, despised, hated, persecuted, trampled under foot, and violated in every form, has come to be a religion that is simply despised—more properly, perhaps, a religion without respect—resting under a contempt that is merely negative, and without emotion. It may be characterized as an infidelity of *indifference*. The French people, as a body—all who think—care nothing about Christianity. The time has gone by when they have any reason to fear from it, because it has lost all political influence; and politics in Paris—and Paris is France—are every thing. Politics and philosophy are the religion of the thinking mind in France. "Christianity—eh!" says the Frenchman, shrugging his shoulders, if it happens to be named in his hearing, and he passes on.

The French mind is eminently philosophical; and any thing that can be proved to be philosophical will secure its deference. Frenchmen, for the most part, have been accustomed for an age to take it for granted, without examination, that there is no philosophy in Christianity; and hence they have no respect for it. It has not during this period challenged their attention by any suitable and commanding exhibitions of its *rationale*. It has been alike banished from their literature, and excluded from their lecture-rooms, at the same time that the writings of Voltaire and his coadjutors, together with the filth of myriads of more vulgar and equally debased spirits, have continued to poison and corrupt the public mind. The difficulty is, the want of a redeeming spirit, or of an adequate amount of such a spirit. There is no want of candor in the French mind, at this period, even toward the claims of Christianity. In my judgment, the French would listen as candidly to an able lecture on the *rationale* of Christianity, as to any topic in philosophy that could be named. Their mind lies in abeyance to its claims; it only requires to be properly and adequately challenged. There is no department of philosophy that opens, at this moment, in those regions of human intellect, so wide and hopeful a field—a field where all traces of the footsteps of man are almost entirely effaced—as the philosophy of Christianity. In religion, the French mind is a complete waste—a desolation. Yet there is a deep soil there—rich, exuberant, and open to receive the seeds of pure Christianity.

As a proof of this favorable disposition, I would take leave to cite an interesting statement of facts which came under my notice while in Paris, in 1833. The United States and Great Britain, as is well known, have their missionary societies—societies for the improvement of the human race, by the dissemination of Christianity—not to speak of the higher object of the salvation of souls. French infidelity, in its poverty, cannot of course act under the high and all-commanding motives of Christianity; but nevertheless, sympathizing somewhat with the spirit of the age, and actuated by the characteristic chivalry of the nation, it has devised an institution of an enlarged scope for the benefit of man; the *ne plus ultra* of its aspirations, which might seem almost ridiculous to be named, when viewed in the light of an attempt at the highest possible aim it could attain unto. I refer to *La Societé de la Civilization*. Alas! what a fall was that, for want of the more noble and the all-inspiring motives of Christianity! But yet it was something—it was a pretension; it was an ostensible aim to promote the good of the human family, on an enlarged scale, irrespective of kindred or nation. So far, well, however inefficient the materials of the organization. Of course they must do something to demonstrate the vitality of the institution; and I am not informed whether they have ever yet done any more than to hear lectures on the best modes of promoting civilization in the world, and publishing a journal of their proceedings, and of other matters pertinent to their object, once or twice a month. Thus much they were doing in 1833, and some copies of the journal were put into my hand by one of the lecturers, which are now in my possession.

This gentleman explained to me the character, object, and doings of the Society; by which it appeared that its patrons and members were respectable—that they were accustomed to admit volunteer lecturers, when approved by the Committee appointed for that purpose—that the lectures were generally well attended—this accident, of course, depending on the popularity of the lecturer—and that the substance of these lectures was reported in the journal, as appears from the numbers in my possession. It also appears from these copies that when the lecturer had closed, the audience were at liberty to question him on the spot, to ask explanations, or arraign his doctrines or positions, &c.; and that the questions and answers were also reported.

It was somewhat a marvel in Paris, especially with the members of this Society, when a lecturer volunteered to discuss before them the *rationale* of Christianity, involving its merits and claims. They were astonished at his presumption; but as his respectability and talents were satisfactory to the Committee, and other topics pertinent to their object had become well nigh exhausted, it was resolved to hear what this "babbler" might have to say; at least, to let him try, and see if he could command an audience. Curiosity was enough to secure him an audience for the first lecture, and an unusually full one. Feeling the importance of the first impression, and fired with Christian zeal, he made an effort, and it was successful. At first he was listened to with attention; next he was cheered, and cheered repeatedly; and in the end was saluted with plaudits. The wags, however, attempted to embarrass him with questions. For these he was prepared with unhesitating replies, which greatly enhanced the applause and credit he had earned by the lecture. The announcement of the second lecture was received with cheers, and the audience retired.

"Come," said those who were present at the first hearing, addressing their friends, "here is a fellow who says there is philosophy in Christianity; and really, if we may judge by his first lecture, he seems to have some tact in the proof. Come, go and hear him." The second lecture was crowded, and they were crowded through the course—I do not remember the number. Studied and vigorous efforts were made to embarrass the lecturer by questions at the close; but he was always triumphant, as he understood his ground, and his adversaries were ignorant. They brought out the usual cant of infidelity, though in that they were not very well skilled; but of the argument for Christianity they knew nothing, till they were surprised by the brilliancy and force of these lectures. They were sustained throughout with unequivocal marks of approbation, and what is most gratifying of all, a repetition of the same course was called for, to be entered upon without delay, and was even better attended than the first, and equally well sustained. Of the history of this institution since I know nothing.

I think it fair to take these facts, which I received from a credible witness, who gave me several numbers of the journal which reported these lectures, as proof in point, and conclusive proof, as it seems to me, of the position I feel warranted to assume in regard to the general state of the French mind toward Christianity, viz. that it lies in abeyance to the claims of Christianity, and requires only a proper and adequate instrumentality to call forth and enlist the intellectual and moral energies of that interesting and influential nation in the cause of evangelizing the world.

How, when, and where that instrumentality shall be raised up and brought into action in that field, I cannot pretend to be wise enough to determine; I only speak of what I conceive to be the present and actual state of the French mind on this momentous subject. That Christianity has been wrecked there, is certain; that the temper of the French people toward Christianity has been undergoing gradual and constant modifications, from that time to the present, till it has arrived at the state of a philosophical indifference, and consequently a most encouraging and hopeful state, I think, is equally certain.

As to the question *where* this instrumentality is to be raised up, I might say a word. It must, for the most part, be found on French territory. It is, I believe, a settled principle of modern Christian missions among the Heathen, that the Heathen themselves, after a sufficient number of them shall have been converted, must be educated for the ministry of Christianity; and that little progress can be made in the great work of converting the world, till the more advantageous and indispensable influence of natives can be brought into action. The same principle is applicable to the case before us, and to all cases of the kind. France must regenerate herself. The kind and fraternal relations of France with Great Britain and the United States may doubtless be made available for the interchange of sympathy, and for mutual counsel among Christians of these three several nations. The far-ahead position, in this particular, of our own country and of England having never been thrown back by such a sad catastrophé, and having been all the while advancing, gives us and Christians of our father land a pre-eminence in the wisdom of experience; and while English literature is replete and triumphant in its furniture, adapted to this end, the literature of France is almost as sterile as the desert, beside being thoroughly pervaded and highly charged with a leaven of an opposite tendency. In mutual counsel and sympathy much may be accomplished—beyond that, little; for the pride of a people, especially of a civilized and highly cultivated, and nominally Christian nation, may easily be touched by the gratuitous offer of foreign aid for their moral or religious benefit. Advances of this kind toward France, from among ourselves, should be made with great reserve, caution, and modesty; else our influence would soon be at an end. Imprudent men, on such an errand, would do great harm. It is known that some modes of moral and religious reformation among ourselves have been put forward with pretensions of superiority over those employed in Great Britain, and I have noticed with what scrutiny they have been examined, and with what jealousy they have been looked upon in that quarter, when they have come as if recommended by our superior wisdom. This is natural; and such facts are instructive.

But still one community may be beneficial to another in the use of discreet and well advised measures; and so may great Britain and the United States assist France in recovering her moral position in the society of Christian nations. Of course it cannot be understood that I am speaking of government transactions; but of that intercourse and of those offices between Christian and benevolent individuals and associations, concerted and maintained for the advancement of the best interests of society, which so eminently characterize the age.

This subject rises to a momentous importance, and presents itself with thrilling interest, when the moral position of France, in relation to continental Europe, is taken into view. A single glance, in this light, will show, first, that in the history of the past, France, in less than half a century, has revolutionized Europe in its social condition; and next, that, in all human probability, she is destined to maintain a leading influence in future. Clearly, then, if her morality cannot be reconstructed and formed on the principles of genuine Christianity, her social sway can be no other than disastrous.

I confess I have a high respect for the French character, in many of its features. I like the quick and lively susceptibility of their temperament; but could wish to see it chastened and controlled by sound principle. I am pleased with their candor and general frankness; but an increased infusion of the ingredient of hearty benevolence would be an obvious improvement. Their vivacity is certainly charming; but if it were attempered with a little spice of sobriety, it would be more wholesome. Their manners are captivating, but lack the power of winning entire confidence, because they have the appearance of wanting a perfect sincerity. Their social feelings play around the heart, and insinuate into favor; but then, like the humming bird, their sudden departure and rapid flight toward other objects leave the impression of fickleness. The love and pursuit of philosophy, in minds of a higher order, ought to make them the first and greatest of men; but the many vices to which they are tempted and addicted, in their corrupt state of society, too often rob them of respect. They are eloquent in conversation, in the forum, and in the senate; but it is more in imagination and intellect than in the sway of moral virtue. They are, in short, a people of high cultivation and captivating accomplishments; they have moral courage, and a quick and active determination; they have all the elements of the highest order of character, and of the best state of society, but *one;* and wanting that, they can never be happy, and can never exercise a good influence on the world. They want the subduing, the chastening, the controlling agency of Christian principle.

It is sufficiently evident, that the same spirit which overthrew Catholic Christianity in France is undermining the same religion throughout the Catholic countries of Europe. There is no escaping this doom. Extremes beget each other. A corrupt Christianity is the parent and cradle of deism—of atheism. In the bosom of the Church that has forsaken God lies coiled a serpent that was born of her, and is nourished by feeding upon her vitals—that will come forth to spread consternation round the world, and chase its unnatural parent out of being. This spectacle is already beginning to be developed in their western peninsula. Ætna and Vesuvius are not more pregnant with fires that must have an issue, than is the moral world that lies at the base, and extends beyond the Alps. But the work will be as much more rapid than in France, as the movements of society in these days are quicker than they were fifty years ago.

Northern Europe, on this side of Russia, is full of thought, and thoughts of freedom. There is no quenching the aspirations of high and noble purpose that have been kindled there; which are nourished by its literature, and chanted in its ballads; which the infant imbibes from its mother's breast, and the youth catches from the whispers of his father's secret lessons. It is now three centuries since Christianity broke its fetters there.

The religion of Russia is more heathenish than that of Rome, and for that reason, perhaps, more easily purged. But Russia, notwithstanding all she has developed, is still, to a great extent, a *terra incognita*. She has long presented the aspect of an enormous polar bear, tenanting an iceberg of the northern regions, growling on the nations of Europe, and threatening a descent. She is a colossal power, with such a strange mixture of civilization and barbarism, that one can hardly tell which are the predominant elements, or what her hordes might do if let forth upon the world.

Our hope for Europe is in that high Providence who "makes the wrath of man to praise him, and causeth the remainder thereof to be restrained."

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From the Christian Intelligencer.

## RESPECT FOR THE DEAD.

The people of almost every country show so much respect for the solemnities of death, as to behave with decorum in the streets and public places when a funeral procession is passing. The thoughtless wayfarers suspend, for the moment, their mirth or frivolous conversation; and the ears of the mourning relatives are not pained with the sounds of untimely merriment, as they follow the corpse to the grave. Vehicles, too, of all sorts, as they rattle through intersecting streets, draw up in time to avoid an interruption of the obsequies, and either pause wholly, or drive with a decent slowness till the retinue has passed. This is the case, we say, in other places, but not in New York. Less deference is here paid to funeral processions than in almost any other place in the world. The business and pleasures of life seem too urgent in their demands to allow of a moment's pause for respect to the dead. Carriages and carts drive furiously by the very hearse, and not unfrequently the line is broken by vehicles that cross it, and oblige one portion of the funeral to pause, while the dissevered half is pursuing its way. This practice, so contrary to good feeling and good manners, is highly discreditable to our city. It arises out of the same causes which render us so careless of the grave, that without scruple we open streets and thoroughfares through the crowded churchyards, and mix the bones of kindred with the stones collected for pavements. The pursuit of money and of pleasure, in this ever bustling and ever changing metropolis, absorbs the whole mind of the shifting population, and prevent a settled public opinion from acting on many subjects which are not cognizable by any other law.

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From the Boston Recorder.

## QUARRELS ABOUT MEANS.

"We all have the same object in view; and why should we quarrel about the means of accomplishing it? Why should not all who desire its accomplishment unite their efforts, notwithstanding their difference of opinion concerning the best means to be used?"

All this is very well in one respect. *Quarrelling* is a bad employment, and we ought not to engage in any thing that deserves that name on any account. But in another respect it is *not* well. The choice of means to accomplish good objects is not unimportant. In our most sober judgment, after much reflection, want of due scrupulousness in the choice of means is one of the most prevalent and blameable errors of the Christian community.

It was by this error that sin was introduced into the world. Knowledge is good. It was right for our first parents to desire it. It was their duty to seek it by contemplation, by study, by receiving instruction in all the various ways in which God gives it. They were persuaded to use wrong *means* for acquiring it. Eve might have said to Adam, if he hesitated to unite with her in her new undertaking:—"Oh, we have both the same object in view. We both wish to increase in knowledge. The object we both know to be a good one. I have chosen my means of effecting it; and now you must join with me in the use of them, or there will be a division between us which will lead to alienation of feeling. We ought not, surely, to quarrel about the means where we are united in the object." Would that argument have been good?

When Satan tempted our Saviour, he sought assistance from the same error. It was right for Jesus to desire and seek for food when hungry; to use means for securing that kingdom over all the earth which he came to establish; to prove himself the Messiah, by miracles in the sight of all the people. Satan only urged him to use improper means for the accomplishment of these good objects. Jesus thought the choice of means an important matter, and did not yield to the temptation.

It may be said that "in these cases, the choice of wrong means would have implied a wrong state of feeling." True. And so in every case where means are chosen for the purpose of acting on the minds of ourselves or others. Bad means of affecting men's minds are always *morally* bad; and always imply moral evil in him that uses them. It does not always prove that he is, on the whole, a bad man; but it does imply moral imperfection. In the most favorable cases, probably, the error arises from a want of humility, which leads the man to estimate himself too highly, and undertake the management of affairs too great for him; in which he chooses means unwisely, for want of natural ability to do better. When strictly examined, the use of improper means to influence men's minds will always be found to be sinful.

"But we are all imperfect; and if we will not co-operate with those who use wrong means, we must lose the advantages of associated action altogether." If so, let them be lost. It is better to lose all those advantages entirely and for ever, than to associate so as to uphold each other in sin. We may not "do evil," or lend others our influence in doing evil, that the greater "good may come," by the strength of associated action. A league to help each other sin for the good of mankind may produce some good; may accomplish the individual object at which we aim; but in the end, it will work an overbalance of evil; and during the whole process, it stains the actors with guilt.

But the advantage of associated action need not be lost, by our refusing to join with others in what we see to be sinful. In all enterprises demanding associated effort, for the successful accomplishment of which the world is ripe, sufficient numbers can be found who think alike, and who can, therefore, co-operate, without joining in what some see to be the sins of the others.

Express the doctrine against which we are contending in other words, say, "The end sanctified the means," and every body starts back from it with horror. Yet, the nature of the doctrine, its moral character, its practical influence, is not changed by this change of the language in which it is expressed. We wish every body would think upon the subject long and earnestly.

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From the Protestant Episcopalian.

## A CASE OF AFFLICTION.

The following *hit* at lay domination is from the Boston Recorder:—

Mr. Editor,—I am a man of sorrows, belonging to a class of sufferers of which the members are not small in these days. Few of us have laid our griefs before the public. But I think we should no longer smother them. I will tell you mine, in the simplicity of my heart, not doubting your sympathies will take the right direction. I belong to a certain church and parish, and the top-stone of my sorrows is, that I *cannot manage my minister*. Here are several sorrowful topics.

In the first place, he will have opinions of his own in spite of me. There were once blessed days in this parish. A puff from me would put the Rev. Mr. Weathercock, our former pastor, into any position I thought desirable. I do not think he had a theological opinion which I had not trimmed into the shape I thought it should sustain. When he first came among us there were many points on which he was given to understand there was a difference between him and the present complainant; and that it was not becoming in him to be at variance with a person of such influence in the community. As I soon had the happiness of discovering, we exactly agreed, though my ship had not swung the breadth of a barley-corn from her moorings. And why should it not be so? Is not a minister, by the highest authority, called "The servant of all?" Now a man serves me, if he straightens his theology into a parallel line with mine. And my former pastor was certainly a servant of this description.

But, alas! the change! My present pastor has not a particle of the weathercock about him. As to his theological opinions, he has the hardihood to have a mind of his own. He appears so settled in his views, that I should as soon think of upheaving the Andes as to change them. I bluntly told him once he was wrong on certain points, supposing it would shake him some to find himself differing from ME. But I did not perceive the slightest change of countenance on the discovery of so important a fact. Indeed he was presumptuous enough to make some advances toward setting *me* right. And, in fact, he did set things in such a plausible light as to give him credit for his good sense, to say nothing of the uneasiness he occasioned my own mind. But instead of being the servant of us all, and whiffling about to our several opinions, I honestly fear *we* shall yet be the servants, and he will bring us all to his own mind. He has had the art to do this already in the cases of so many, that I am alarmed, and if the thing is not stopped, I fear there will be no scape-goat from his opinions among us. I almost fear that I shall not be such a goat myself as to escape.

And I am sorrowful also that I cannot manage him any better in regard to various *measures* for promoting religion in the parish. To the honor of his predecessor I affirm that he never made any movement till he had given me an inquiring look; and my opinions filled the sails, or blew up the ship, just as in my sovereignty it was judged best. I was consulted with the most complimentary and gratifying deference. If there were any failures in this due respect to my skill in taking care of Zion, the community had not long to wait for some impressive tokens of my sense of injury. How precious, Sir, to stand at the helm in these matters, and to have the prerogative of saying, "This will not do," and "That will not do;" and to have one's conscious wisdom and power honored in the obsequiousness of all concerned.

But my present pastor is a ruthless robber of my happiness in this respect. He pursues his own course very much as if I were an utter nonentity. Instead of crouching before me submissively, as the "servant of all" is duly bound, in asking my decision, in nine out of ten of his plans he passes me utterly by. I seem to be no more seen than the stars after sunrise; whereas I seemed once to be the principal luminous point in the firmament. And when he does consult me, and finds a non-concurrence, he insists upon a fair statement of the reasons of my dissent, which, in many cases, is a downright provocation. Just as though a man ought always to have reasons for his dislike, or was bound to tell them if he had!

And sorrow upon sorrow compels me to say I cannot manage him any better in the matter of *preaching*.

Peace to the memory of the former pastor, he was perfectly docile here. I have known him when about uttering some peculiar sentiment, to cast a glance of inquiry toward my pew, and shape what followed by the gloom or splendor of the horizon in that direction.

But if you were to see our present pastor in the pulpit, you would not think he cared a herring what any mortal thought of him. He will drive at a point with the most presumptuous earnestness in spite of the known dislikes of a score of us. He sends all sorts of missiles against all sorts of sins, without its seeming any concern of his whom he hits, or how deep the wound. He seems to act on the principle that the truth is a sort of piece of artillery upon which it is his business to lay the match, and if any man stands in the way of the shot, that is his own responsibility. Now this way of doing things just upsets a dish here and another there, which have stood on their own bottoms during the whole reign of our former pastor. Men that had enjoyed an unbroken skin during that whole period, are now from time to time most sorely wounded. And I myself am among that unhappy number. And this too notwithstanding all former exemption, and my high standing in society. I verily believe the preacher would as soon level his rebukes at my sins as at those of the greatest villain in the parish. The former pastor used to cut up the wicked of the lower classes grandly. And well was I pleased at every shot thrown in that direction. But the present pastor, while he does the same, spreads his net also for other fish. He has adopted the principle of giving "to *every* man a portion," and, therefore, there is not a soul of us who is not reached from time to time by his arrows. Now I like sharp-shooting in the direction I might prescribe; but the matter of being a target myself is what I cannot brook.

I told him lately my mind about his preaching. There was no little wrath in my heart, with no little of a hurricane in my countenance and voice. I thought he would palliate and paddle away like a frightened duck. But there was not the slightest appearance of consternation about him. I hoped, too, if he was not to be frightened, he would at least grow hot under the excitement of my assault. But he cruelly disappointed me here also. He was as cool as a "Lapland idol carved in ice." He treated me with so much kindness and politeness, that my special wonder was excited, that a man who could cut one all to pieces so in the pulpit, could be so benevolent a sort of being as I found him. But yet, as if to show that he would not heal any of my wounds, he pressed me in this very interview with several questions, which were as bad as the pressure of so many bayonets. For instance:—"Were the painful things uttered true? Did they strike at any thing but sin? Could you have been 'hit of the archer,' if there had not been in you something," &c., &c. Who could fail of being scandalized at such questions who had any of that nobleness of soul which conscious wealth and influence in the community inspire? Who wants to be teased with difficult questions, when he expects rather to find humiliation and retraction in him who has the impudence to ask them? Instead of there being confusion of face, as the result of that interview, where I had anticipated seeing it, I have the sorrow of believing it must have been seen in precisely the opposite direction.

There are various other trials of a similar kind; but I will trespass on longer upon your patience at present. That you may have my case at a glance, I would say, in a word, my whole trouble is, that *I cannot manage my pastor*. He *will* have his own opinions—he will take his own measures—he will preach in such a manner as he is pleased to think best. And as to my being able to control him in any of these things, I seem to have no more influence than I have over the fixed stars. How precious the memory of the past! The Rev. Mr. Weathercock flew around to any point, under the breath of my influence. I had only to hint my good pleasure to have every thing crooked straightened at once. Opinions, measures, preaching, all swung from their moorings in the gale, and found their resting-place in the precise line of my own desires. But the former things are passed away. My sceptre is broken! My throne is demolished! I am as weak as other men.

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From the Episcopal Recorder.

## GENERAL WASHINGTON.

In the latter part of Dr. Chapman's work, he notices, among other charges falsely made against episcopacy, the assertion that it is inimical to civil liberty and favorable to monarchy. Among the facts referred to as incompatible with such a supposition is the following statement relative to General Washington. We quote it especially for the evidence which it furnishes that this illustrious man was a *communicant* in the Episcopal Church:—

"George Washington lived and died an Episcopalian. A rude sectarian hand has indeed ventured to assail the memory of the illustrious dead, and with envenomed pen to associate with it the taint of infidelity. No falsehood could be more audacious. He lived at a period when there were less verbal pretensions on the subject of religion, than have become exceeding fashionable in modern times, and the consequence is, that in his life, we have more of the substance than the parade of piety. Still he was an open and avowed follower of the Lord of glory. From the lips of a lady of undoubted veracity, yet living, and a worthy communicant of the Church, I received the interesting fact, that soon after the close of the revolutionary war, she saw him partake of the consecrated symbols of the body and blood of Christ, in Trinity Church, in the city of New York. The stigma of infidelity, attempted to be fastened upon his character, is, therefore, clearly disproved. It can only be maintained by resorting to the still more odious calumny of pronouncing him a mere formalist and hypocrite; epithets which the world will never be induced to attach to his pure and unsullied name."

RELIGIOUS SOUVENIR FOR 1838.
Van Nostrand & Dwight, No. 146 Nassau-street, beg leave to announce that they have made arrangements for the publication of the Religious Souvenir and Christian Keepsake for 1838, and they have the pleasure of stating that they have engaged the services of Mrs. L. H. Sigourney, as editor. Mrs. Sigourney's name will be sufficient warrant to the public, that the literary character of the work will be of the highest order, and the publishers pledge themselves that the typography and embellishments shall not be surpassed by any thing in this country.

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